

The Missionary Review of the World

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SIGNS OF THE TIMES

RIGHT OF ASSEMBLY THREATENED IN CHINA

As a whole, the outlook in China is reassuring, and there are indications that the people have not merely no desire to persecute the Church, but are also willing to admit that the Christian Truth is worthy of a respectful hearing. During the last few months, however, there has been a gathering cloud. With the growth of the idea among the people that China is ready for parliamentary government, the necessity has arisen for the authorities to place limitations on the right of public meeting. According to the law, any police officer may regulate, forbid, or disperse any open-air meeting or any meeting in an assembly hall. The police officer is the arbiter in the question as to whether a particular meeting is likely to disturb the peace or not, and the decision of the officer is conclusive, except in a case where he acts maliciously.

It will be clear at once what a difference there will be in the situation if the claim is substantiated that Christian meetings are within the scope of this regulation. This would mean that all missionary gatherings, whether in the open air or indoors, whether of a few people round a colporteur at a street corner or of a large number in a hall, would be at the mercy of a police officer who, in turn, is at the mercy of a high official. In a word, it

will be possible for a mandarin who dislikes Christianity to instruct the police to harry every Christian meeting held within his jurisdiction.

MORE COOPERATION IN CHINA

In 1907 the Shanghai Missionary Conference adopted a resolution to the effect that "for the sake of economy in the use of money, to increase the efficiency of the teaching staff, and to draw the educated young men of the church into a closer mutual fellowship, we recommend, where conditions admit, cooperation in theological teaching."

Now at Nanking, three theological seminaries, representing four denominations (the Methodist, the Disciples, the Presbyterian, North, and the Presbyterian, South), are to form a Union Bible School to do the work of all these institutions, except that which is technically denominational.

The Bible School is to have its own board of managers separate from the seminaries. Each theological school will also retain its board, its constitution, its faculty, and its students. In practical operation, there will be one institution modeled after the New York Bible Teachers' Training School. The faculty will be a single unit, each man having his department and teaching united classes except in the above-mentioned courses. It will be practically one Bible school.

The secret of this cooperation is

found in the following sentence quoted from the Right Rev. Bishop Graves, of Shanghai:

"I have been engaged in training men for the ministry ever since I came to China, and experience has taught me that the best way to teach theology is to make the Bible the center of all the teaching, and to devote the greatest amount of time to giving the students the fullest knowledge of the Old and New Testaments, and in addition to teach all other branches of theology with constant reference to the Holy Scriptures. In this way the training is made more real and practical."

This Union Bible School at Nan-king is the first of a proposed series of mergers in religious education for China.

On the invitation of the committee, appointed at Shanghai last September, for the promotion of Bible study, appointed by the Shanghai Conference in 1907, Dr. W. W. White, of New York, is on his way to make his second visit to the Far East.

CHINA'S NEW CABINET

The Prince Regent of China has finally named a cabinet for the government of the main departments of the empire. Prince Cheng is to be the premier, and there are to be two assistant premiers, and ten other members. Heretofore the heads of the government departments have been independent of each other; now they will work together. There can not be any real hope for a satisfactory result until the final establishment of the parliament with full legislative powers, but this is a step in the right direction. It is expected that the new cabinet will help materially to solve the financial problems of

China, and that they will contribute much to the harmonious development of the nation and the progressive domestic and foreign policies. An eminent Chinese statesman, Liang Tun Yen, a Yale graduate, is to be Minister of Foreign Affairs.

There has also been announced the signing of the China-British opium agreement, which confirms the plan to reduce each year proportionately the Chinese production and importation of opium until the traffic shall cease entirely—not later than the year 1917. These are signs of moral and material progress in China, and spiritual progress is not lacking.

LIBERTY IN THE PHILIPPINES

The Bureau of Education in the Philippine Islands have issued an order directing American school-teachers to take no part in religious work even outside of school hours. This prohibits a Christian American school-teacher from taking a Sunday-school class in his own church, or from conducting a Bible class in his own house. They are especially warned not to encourage the study of the Bible. This ruling practically prohibits the exercise of religious liberty by school-teachers, and seems to put a premium on atheism or non-religion among those who are to instruct the children of the Philippines. Earnest Christian teachers, whose influence would be most valuable, will be slow thus to surrender their right to bear witness to their Lord Jesus Christ.

An American resident in the Philippines declares that this order practically applies only to Protestant teachers, since only they are reprimanded. Roman Catholic teachers are not interfered with, and go on tours with their bishop, engage in church work,

and in other ways help forward Roman Catholicism. Is the American Government to follow the lead of Great Britain, whose laws and representatives favor Islam in Egypt and the Sudan as against Christianity? Religious liberty should include the right to teach and preach any doctrine that is not subversive of morals.

OPEN DOORS IN THE PHILIPPINES

After eight years of work in Negros Island the Baptist missionary, Rev. A. A. Forshee, has brought together 25 New Testament churches with memberships ranging from 20 to 200 members each. Such results show how wide a door of opportunity is opened in the Philippine Islands, and it also shows something of the responsibility for thorough work in this new mission field. Three hundred new members were received by baptism in this one missionary's district last year. Cooperating with him are four ordained Filipino Baptist ministers and upward of a dozen unordained workers.

The program of the Baptist Association includes a session of two full days of Bible study, praise, consecration and preaching services; with time for reports from each of the 25 churches; with a full half-day's session of conference for the ministers; and with a full session devoted to the women. One Filipino lady was given half an hour to discuss "The Value of the Life of a Child." At the last session of the association several candidates were to be ordained to the ministry.

Rev. Charles W. Briggs, who sends this report, says: "Some of our business men who may be in doubt as to whether missionaries on our foreign fields are paying investments, and as to

whether they yield returns at all commensurate with the money spent on them, will do well to look up the work of this one missionary in Negros Island, whose eight years' work and leadership have yielded this astonishing result of 25 New Testament churches with so many evidences of vitality and strength, and of so much promise as an evangelizing force for the future."

SLAVE-RAIDING IN ABYSSINIA

The onward march of civilization has not yet entirely driven out the horrors of the slave traffic from Africa. "Man's inhumanity to man" is still shown in the rubber districts of the Belgian Kongo, in some Portuguese territory, and in Abyssinia. Recently a missionary in India received a letter from one who has been traveling in Abyssinia, whose reliability is vouched for by the *Bombay Guardian*. This traveler says:

"We met slavery in some of its worst forms on our journey. The Abyssinians raid all the black tribes along their borders and carry off women and children. The latter fall the most easy prey, and the result is that one sees whole caravans composed almost entirely of children from two to eight years of age, driven like flocks of sheep along the road. They are not clad, and, coming from the hot lowlands to the plateau, suffer badly from the cold. They march five hours and more a day; and to see babies of two and perhaps under, with their little fists clenched, their small bodies bent forward, while they scramble along with a crab-like movement trying to keep up with the rest of the party, is pitiful. A child of seven or eight not only carries himself, but has some sort of a burden on his back, or

a heavy rifle on his shoulder. Besides this, many Abyssinians are very cruel indeed to their slaves, and treat them horribly."

Is it not time that the Christian nations who are advocating peace police Africa and see to it that this horrible traffic in human beings is ended?

GOOD NEWS FROM MADAGASCAR

After the years of difficulties in the way of Protestant missionaries in Madagascar and the petty persecutions of native Christians upon that great island by the official representatives of the French Government, a better day seems to have dawned for the Protestants there. The Governor-general, appointed a short time ago as successor to the enemy of Protestant missions, shows that he is at least impartial and will do nothing to hinder freedom of worship. Not long ago, a certain official refused to permit the rebuilding of a church building by native Christians, but an appeal to headquarters caused almost immediately the issuing of an order that he must not hinder the native Christians in their work of church-erection. Thus the Lord has answered our prayers for Madagascar, and we may expect to hear soon of great progress of the Gospel there.

JOHN R. MOTT IN THE NEAR EAST

Reports of spiritual awakenings and deepened interest in religion and Bible study come from Egypt, Syria, and the continent of Europe in connection with the visits of Dr. John R. Mott. In Cairo and Assiut the interest was very marked and the largest halls were filled with young men who came to listen to addresses on spiritual themes. In Beirut, President Bliss reports that the attendance at

the evangelistic meetings was large, and the interest intense. His addresses on "Neglect" and on "Temptation," "Sin," and "The Way of Escape" gript the students mightily. At the close of an address on "Decision" over 130 names were given in of students who express a desire to follow Christ.

RUSSIA AND THE JEWS

Another campaign of persecution against the Jews is in progress in Russia. This time it is a quiet, underhanded effort to drive out Hebrews from education and business. Conditions have become very serious in Kieff, Cherson, Bessarabia, Chernigof and elsewhere, and protests are being sent to St. Petersburg from America and Europe. The Berlin correspondent of the *London Christian World* says:

"An old law of the time of Alexander II confines the Jews to certain districts in Southwestern Russia. Only those Jews were allowed to travel beyond the Pale who were in a position to pay the fees of a first gild merchant, amounting to \$300 a year, or who could prove that they practised a skilled trade. This, at least, was what the law provided. But during the period which has elapsed since the promulgation of this law, the artisans who escaped from the Pale have grown old and decrepit, and are no longer able to carry on their trade. These worn-out workers are now being hurried back to the Pale, and the police, in their anti-Semitic zeal, know nothing of mercy. Since the law of Alexander II, numerous Jewish families crossed the Pale with the object of getting their children educated in good schools. In a large number of cases they bribed the police to wink

at their transgressions of the barbarous laws of the Pale. After the lapse of thirty years, the authorities have begun to inquire as to the right of domicile of these people, and here again no mercy is shown.

"The domicile laws, however, are only one example of the pressure which is now being brought on the Russian Jew. A measure which the representatives of the Russian nobility have introduced into the Duma asks that no Jew be permitted to acquire land by purchase or even to hire it for farming purposes. All Jews are to be excluded from the learned professions, and the number of Jewish students attending high schools and universities is to be further reduced."

THE STUDENTS OF ITALY AND RELIGION

Rev. Professor Giovanni Luzzi, of Florence, gives some interesting facts in a recent number of *The Student World*, in regard to the students of Italy. There are now some 34 universities, many of which are weak and insignificant. The total number of students is about 30,000, the largest number being found in Naples (6,000) and the smallest in Ferrara (87). The nominal religion is Roman Catholicism, but there are a few Jews and Protestant Christians. This is what might be expected when in a total population of 32,500,000 there are only 60,000 Protestants and 400,000 Jews (both together counting only 1 in 325). But from a true religious point of view the vast majority of students are without religion. Now, however, a new wave seems to be passing over the universities. Gross materialism seems to be declining, and spiritual tendencies are growing stronger among professors and students. The

important movement aiming at the conquest of a larger freedom of thought and research, which is going on within the Roman Catholic Church, is not without influence on the best part of our religiously inclined students.

The great problem in face of this mass of young men, who in a few years will be the leaders of public life in Italy, is this: How to reach them. Many universities have not a single Protestant among their matriculated students; and where there is such, he is not always in sympathy with the student movement. Liberal Roman Catholic young men, who begin to interest themselves in religious questions do not want to have anything to do with Protestantism, but it is among them that there is the greatest opportunity for progress.

CHURCH AND STATE IN PORTUGAL

The Portuguese Cabinet concluded in April the decree of separation regarding the Church and State. The main points of the decree are:

The State concedes entire liberty of all sects, the Roman Catholic creed ceasing to be the State religion from the date of the promulgation. The beneficed clergy will continue to receive their stipends until July 1, after which they will be paid pensions.

The property necessary to the celebration of public worship will be ceded to the clergy free of cost. All the Portuguese and foreign clergy engaged in religious work will continue as hitherto, but all others must obtain authorization. All religious property which is proved to belong to private individuals, either Portuguese or foreign, will be respected. British and other foreign seminaries will be allowed to remain, but those connected

with the seminaries will not be allowed in the streets in clerical garb.

As the Roman Catholic denomination will no longer be the State religion, priests may marry.

This decree means greater liberty for Protestant missions in Portugal. One of the important lines of work is that carried on by the Young Men's Christian Association, which during the last 20 years has been taking deeper and deeper root in the country. With this larger liberty, it is hoped that there will soon be a greater extension of the work.

THE PRESENT OUTLOOK IN MEXICO

The insurrection, or revolution, as it may now be called, is nominally over in Mexico, but the country has not yet settled into a state of peace and prosperity. Some of the revolutionist soldiers who have been living by war and pillage, dislike to return to a life of peace and hard work, but it is hoped that all may be persuaded to do so.

Of the 16,000,000 Mexicans, about one-third are Indian, one-tenth white, and the remainder are of mixed blood. The great majority speak Spanish, but 20 or 30 Indian tribes preserve their ancient languages. There are untaught millions of peons who are illiterate and know neither the Gospel nor civilized methods of life. Even intelligent Roman Catholics recognize the paganism of multitudes of the people, and large numbers who were once members of the Roman Church are now atheists, agnostics, and free-thinkers.

It is expected that out of the disturbed political conditions will emerge

better conditions, with fairer elections, freer press and speech, more just courts of justice, better commercial and industrial conditions, and more educational and religious privileges. These latter are especially important, as without them Mexico must lapse into barbarism. There is great need of further education under positively Christian auspices. Mexicans appreciate the training that is offered in Protestant mission schools, and the large majority of pupils in these are from Roman Catholic families, paying tuition for instruction that includes the study of the Bible. The graduates of these schools are their best recommendation.

SCOTCH LAYMEN'S MOVEMENT

Representatives of the Scottish Episcopal Church have been inspired by the success of the Laymen's Movement in America to form an organization on similar lines. An attempt is being made first to secure the services of an honorary secretary and of a small committee of laymen in each parish in order to spread information and excite interest in Christian missions. The central committee hopes to send selected speakers wherever they are asked to do so by the local committees. In a leaflet issued by the central committee it is pointed out that while the average contribution of each member of the church toward home expenses is \$4.00, the average contribution toward foreign missions is only 18 cents. It is urged that this sum ought immediately to be increased three or fourfold. The movement has the cordial support of the bishops of the Scotch Church and of the Scotch Board of Missions.

THE HOME-GOING OF THE EDITOR-IN-CHIEF

REV. ARTHUR TAPPAN PIERSON, D.D., PASSES AWAY AT HIS
BROOKLYN HOME

"Willing rather to be absent from the body and to be at home with the Lord."—2 Corinthians 5:8.

On October 12th last, the editor-in-chief left his Brooklyn home, with Mrs. Pierson and his daughter, Miss Anna Pierson, to make a long-desired visit to the mission stations of the Orient. He was in great physical weakness, but his desire to see and report on the actual conditions in Asiatic mission fields was so keen and the leadings of God to indicate that the time had come to make the journey were apparently so clear that he believed it a duty and a privilege to accept the opportunity offered for the first time in his life. For several years Dr. Pierson had been suffering from physical weakness, and more than once physicians gave little hope of his being able again to enter active service. But his strong will, his faith in God's power and purpose for his life, his great desire to continue in service, and his faithful use of every right means to regain and maintain bodily and mental vigor, had repeatedly been used by the Heavenly Father for his partial recovery, to the astonishment of physicians. It was natural, therefore, that there should be strong hope that the journey round the world might be successfully completed, and that the change of scene and opportunities for service would bring renewed strength.

The journey across the Pacific was unusually rough and taxing, and the visit to Japan and Korea was marked by constant ill health—much of the time under the care of nurses and physicians. In spite of this, however, Dr. Pierson was enabled to see much of the work, and wrote repeatedly that the privilege of meeting the mission-

aries and other Christians and the opportunity to see the progress of the Kingdom, more than repaid for any suffering and sacrifice that he endured. He was also able to distribute judiciously several thousand dollars that he had reserved or had been entrusted with him for this purpose. The Young Men's Christian Associations in Japan, schools, hospitals, Bible work and evangelistic work in Japan and Korea, were materially helped in this way. Dr. Pierson was also able to deliver some lectures and addresses, and to preach several times in various centers in Japan and in Seoul, the Korean capital. Finally, however, the physicians advised his immediate return to a more equable climate, and on February 1st he sailed for America by way of the Hawaiian Islands, in company also with his daughter, Mrs. Curtis, and with her husband, Rev. Frederick S. Curtis, of Korea.

After two months' rest in Los Angeles at the home of his long-time friends, Rev. and Mrs. Thomas C. Horton, it was deemed safe and wise to bring Dr. Pierson home to Brooklyn. He finally arrived there on April 25th, but he was not to be long with us, for after six weeks he passed on to his Heavenly home, on Saturday morning, the third of June.

Those who knew Dr. Pierson understand something of his high ideals, his unflinching adherence to God and the truth at whatever cost, his great love for Christ and for the souls of men, and his untiring energy in study and in service. Many times before his Home-going he said: "If I can only regain strength enough to con-

tinue to work for God, I hope to be more faithful than I have ever been." He longed to recover, that he might serve; but, tho he loved wife and family intensely, if he could not serve God and men, he had no wish to linger. During his last days of illness, when fever, pain and weakness racked his body and his hold on life seemed to be very slight, words of scripture and prayer were continually on his lips. "That we might be partakers of His holiness" was many times repeated during the last days, and God's help was besought to endure the pain. At last, however, he quietly slipt away without regaining consciousness, and the last look on his face betokened peace and joy. Dr. Pierson never spared himself. He was indefatigable as a student of the Bible, and burned himself out in service for God and men.

The main facts and results of the character and life of this Man of God will be given more fully in the next number of the REVIEW, which will be a memorial number. Friends and fellow workers in various fields of labor, in America and England, have been asked to contribute incidents and estimates of his life, character and work.

The funeral services took place in the Bedford Presbyterian Church, Brooklyn, on Tuesday afternoon, June 6th, at four o'clock. They were conducted by Rev. S. Edward Young, D.D., the pastor. Rev. Wilson Phraner, D.D., a lifelong friend, and a boyhood pastor and teacher of Dr. Pierson, led in prayer, and gave some notable incidents connected with his early life. Dr. John F. Carson, moderator of the Presbyterian General Assembly, read appropriate Scripture messages; Dr. Robert E. Speer, who

was led to devote himself to God and His service during a meeting in Princeton, conducted by Dr. Pierson, spoke of his friend's world-wide interests and work, and Dr. John Henry Jowett, pastor of the Fifth Avenue Presbyterian Church, New York, a close personal friend, spoke in behalf of many in Great Britain, and emphasized especially Dr. Pierson's love for the Bible and his influence and contributions in the line of Bible study.* The interment was in Greenwood Cemetery, Brooklyn, the honorary pall-bearers being Rev. Cleland B. McAfee, D.D., pastor of the Lafayette Avenue Presbyterian Church, Brooklyn; Rev. Henry W. Frost, of Philadelphia, home director of the China Inland Mission; Rev. Charles R. Erdman, D.D., of Princeton Theological Seminary; Rev. John McDowell, of Newark; Mr. Ralph L. Cutter, and Mr. Frank H. Marston, of Brooklyn, Mr. William R. Moody, of East Northfield, Mass., and Mr. Alwyn Ball, Jr., of Rutherford, N. J.

The host of friends at the services, the flood of telegrams, letters and floral wreaths bore beautiful tribute to the love and honor in which Dr. Pierson's name is held, and many have been the testimonies to new life and new inspiration received through his books† and addresses, and through personal contact with him. The physician who devotedly cared for him, the nurse who tenderly ministered to his wants, and the undertaker who helped to lay away the worn-out body in its last resting-place, all alike bore witness to the influence of Dr. Pierson on their lives. Many, who

* Report of the addresses at the funeral service will also appear in our August number.

† The list of Dr. Pierson's writings will be given in the next number of the REVIEW.

were unknown to him personally, came to weep as they thought that never again would they listen to his words.

But the Home-going of this true servant of God was not a time for mourning. His death was as triumphant as his life. He had finished the work God had given him to do, and for him "to live was Christ and to die is gain."

Dr. Pierson was born in New York City on March 6, 1837, and was, therefore, 74 years of age at the time of his departure. He was graduated at Hamilton College in 1857, and at the Union Theological Seminary, New York, in 1860. He served successively churches in Binghamton and Troy, N. Y., Detroit, Mich., Indianapolis and Philadelphia. Later he gave up pastorates and preached in London and elsewhere. He became editor of the *Missionary Review of the World* in 1888, and his writings on missions and the Bible are known all over the world. His lectures and addresses, sermons and books have been greatly blest. He leaves a greatly beloved wife, Sarah Frances Benedict, whom he married July 12, 1860, and six children. One daughter, Louise, passed on in advance of her father, from her field of work in India. Of the remaining children, Mrs. Frederick S. Curtis has been for 22 years a missionary in Korea; Miss Laura W. Pierson has been successively a home missionary among the Indians and the Mexicans in the Southwest, and is now working among the mountaineers at Clear Creek, W. Va. One son, Delavan Leonard Pierson, of Brooklyn, has been managing editor of the *Missionary Review* for the past 20 years, and the other son, Farrand Baker Pierson, for a time a missionary in

Central America, is now a physician in Waterbury, Conn. One daughter, Anna, has been actively engaged in Christian work, and has devoted herself to ministering to her parents at home and on their many journeys. Another daughter, Mrs. Thomas St. Clair Evans, the wife of the director of the Christian work at the University of Pennsylvania, is herself also active as one of the directors of the University Settlement in Philadelphia. Last July Dr. Pierson joyfully celebrated the fiftieth anniversary of his wedding, and of his ordination to the Christian ministry. His influence and the consistency of his life with his beliefs and teachings is perhaps best shown in the fact that each one of the home circle is actively engaged in work for the Master whom the father so lovingly and faithfully honored and served.

Only ten days before Dr. Pierson was called home, the General Assembly of the Presbyterian Church, in session at Atlantic City, ordered the following telegram of greeting sent to him:

"The General Assembly of the Presbyterian Church in the United States of America, at the close of a session devoted to Foreign Missions, sends you affectionate greetings, and expresses its gratitude to God for the service you have been enabled to render by voice and pen toward the world-wide extension of the Redeemer's Kingdom. We beseech the Great Head of the Church that He will grant you the richest comforts of His grace, and if it be His will, will give you restoration of strength for further labors in the Gospel. We salute you in the spirit of Romans 8:28-31."

Following this resolution, Robert

E. Speer led in prayer, the substance of which was as follows:

"Our Father, we come to Thee in prayer and love for one who many years ago, seeing the carelessness and indifference of Church, saw also a great vision, and raised a prophetic voice for the extension of Thy Kingdom. . . . We thank Thee for his Godly life and world-wide sympathies. Give him, we pray Thee at this eventide of life, the peace which Thou alone canst give. Spare his life if it please Thee, to serve Thee yet in Thy vineyard. If this be not Thy will, we pray that his mantle may fall on some others who shall yet come after him. . . . May there be a long line raised up, with a yet larger vision, who will give their simple trust and loyal service to his Lord and ours. . . . Grant Thy richest blessings, we pray Thee, on those who shall rise up and follow him, in carrying out our Lord's purposes for the world."

On March 5th, at Los Angeles, Cal., the day before Dr. Pierson's birthday, he was speaking to his son-in-law, Mr. Curtis, on the passage in Revelation 14:13. "And I heard a voice from Heaven saying, Write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors; for their works follow with them." He said:

"*Blessed are the dead*—this is the only time after Christ's resurrection that the term 'death' is applied to believers. But the further expression *that die in the Lord*, gives a wonderful modification of the thought. They are said to 'rest from their labors'

and that 'their works follow with them'—as the Greek indicates: to go as a companion. 'Labors' are here contrasted with 'works.' Labors mean toil, 'works' mean blessed activity. Rest is given from all vexatious toils, but all joyous activities go with them. I believe that if I 'die in the Lord' that I shall leave behind all vexatious trials, but that all gracious activities will go with me. I expect to go to more active service. I have a desire to depart and be with Christ, but I also have a desire to abide in the flesh because of the needs I see for work in God's Kingdom.

"If I am taken, I wish to be laid away where I fall. I desire no encomiums, only the simple reading of God's Word. Should anything be said, let it be only this, that to the last I gave a faithful testimony to the love and power and faithfulness of God. Let there be no mourning, nothing but rejoicing that I have been called to higher service."

A MISSIONARY SONG

I go among unloving hearts.
 Lord, go Thou with me there,
 And let me breathe Thy love alway,
 Just as I breathe the air.
 Let each day's hard and thankless task
 Be Temple-work for Thee,
 And every meal a Eucharist
 And feast of love to me.
 May I through all the noisy streets
 In Thine own peace rejoice,
 And hear above the noise and strife
 Thy Spirit's still, small voice.

—Anon.



MINERS CAMPING OUT ON THE WAY TO ALASKA GOLD-FIELDS

THE MISSIONARY SITUATION IN ALASKA

BY REV. S. HALL YOUNG, D.D., CORDOVA, ALASKA
Pioneer Missionary of the Presbyterian Church in Alaska

Attorney-General Wickersham, who has returned from a summer's trip throughout the length and along the shores of Alaska, said: "I went to find a district; I discovered an empire." In no respect has Alaska made greater advancement the past three or four years than in the consciousness of the American people. The Alaska-Yukon-Pacific Exposition at Seattle did much to open the eyes of the world to the wonderful extent, variety and value of Alaska's resources. A few years ago the territory was viewed as a great, barren, worthless land, uninhabitable by whites, and valuable only for the fur-seals and salmon found in its waters. Now we know that it is the greatest gold-field of the continent, already pouring \$20,000,000 per annum into the national coffers, and there are already located quartz-mines that must within a few years treble

or quadruple that amount; that it has the greatest copper-mines on the continent, one of which, the Bonanza mine, 200 miles from the coast, is esteemed by the Morgan-Guggenheim Syndicate of such great value that they have expended nearly \$25,000,000 on a railroad to reach it, while other copper-mines of almost equal wealth lie all along it and among the islands and on the mainland bordering Prince William Sound, and on the southern end of Prince of Wales Island in southeastern Alaska.

The coal-fields of Alaska are of still greater value. While we need not figure their value up into the trillions, as a sanguine writer in *Hampton's Magazine* has done, yet experts who have been examining those coal deposits for years have pronounced them larger in extent and containing as good quality of anthracite and bitu-

minous coal as the coal-mines of Pennsylvania, New York and West Virginia put together.

Ten million dollars' worth of canned salmon are put up in Alaskan waters every year, and other fisheries are just as valuable. But that which has challenged the belief of the people of the United States in recent years is the assertion by agricultural experts that there are fine farm-lands in Alaska, capable of producing good wheat, oats, barley, rye, potatoes and the common small fruits, of such great extent that four or five great agricultural States will be organized out of those in Central Alaska. I have been compelled to assent to this prophecy most confidently because I have raised these crops to perfection in different localities.

Indeed, so vast are the possibilities of Alaska and so great its natural resources already discovered and partly developed that the assertion of a great geologist, who has traversed Alaska for years, that the territory is the most valuable possession of the United States, remains unchallenged. "The great, big, broad land 'way up yonder" is no longer "Seward's folly," but Seward's glory, a monument of which the greatest name on earth might well be proud.

The mission work in Alaska has not kept pace with the development of the territory, altho the native tribes have mostly been visited by missionaries of different denominations, and much patient work done among them. The natives of Alaska may be divided into four great groups. Southeastern Alaska, with its 1,100 islands and narrow strip of mainland, is the home of the Thlinkits, Haidahs and Tsimpshans, all of which groups of tribes

are evidently descendants of the Japanese, and possess Japanese quickness, intelligence, and susceptibility to civilization. The most northern tribe of the Thlinkits is the Yakutat, at the foot of Mount Saint Elias. Following the southern coast westward we come upon the Aleuts, extending from Kadiak Island to the extreme western end of the Aleutian Islands and northward to Bristol Bay and the mouth of the Kuskokwim River. North of the Kuskokwim, all along the shore of Bering Sea, and all up along the Arctic clear around to the Canadian border and beyond it, are Eskimos, the short, fleshy, blubber-eating denizens of the cold, wind-swept, treeless shore. The fourth group of natives inhabit practically all of the interior of Alaska, and, coming down the Copper and Susitna rivers, spread along the shores of Prince William Sound and touch the northern end of Cook's Inlet. This group is the only one that can properly be called Indians. They are of the Athabaskan race, and akin to the Crees and Sacs of northern British America.

Southeastern Alaska, the most populous part of the territory in native tribes, was the first to be reached by missionary effort. The Presbyterian Church is the pioneer church of Alaska, with the exception of the Russian Greek Church. In 1877 Mrs. A. R. McFarland, escorted by Dr. Sheldon Jackson, went to Fort Wrangel, which had just been abandoned by the United States troops. The following year Rev. John G. Brady and Miss Fanny E. Kellogg were sent by the same church to Sitka. I landed at Wrangel the next summer. Mr. Brady retired after a year's work, and Miss Kellogg became Mrs. Young. These two mis-

sions, especially the larger one at Fort Wrangel, became the starting-points



S. HALL YOUNG

A Pioneer Missionary to Alaska

for the exploration of the whole archipelago, with its 10,000 natives. I was the board's explorer for ten years, traveling over 15,000 miles by canoe, visiting the different tribes, taking their census, conferring with the chiefs, and reporting to the Church the advisability of establishing missions. The response of the Presbyterian Church was immediate and generous. Without enumerating the successive steps of the evangelization of the Thlinkits, I will say that the Presbyterians are still by far the greatest force in southeastern Alaska for Christianity and civilization. They have twice as many missions among the natives there as all other denominations put together. None of the missions established in southeastern Alaska have been abandoned. The training-schools, now all merged into

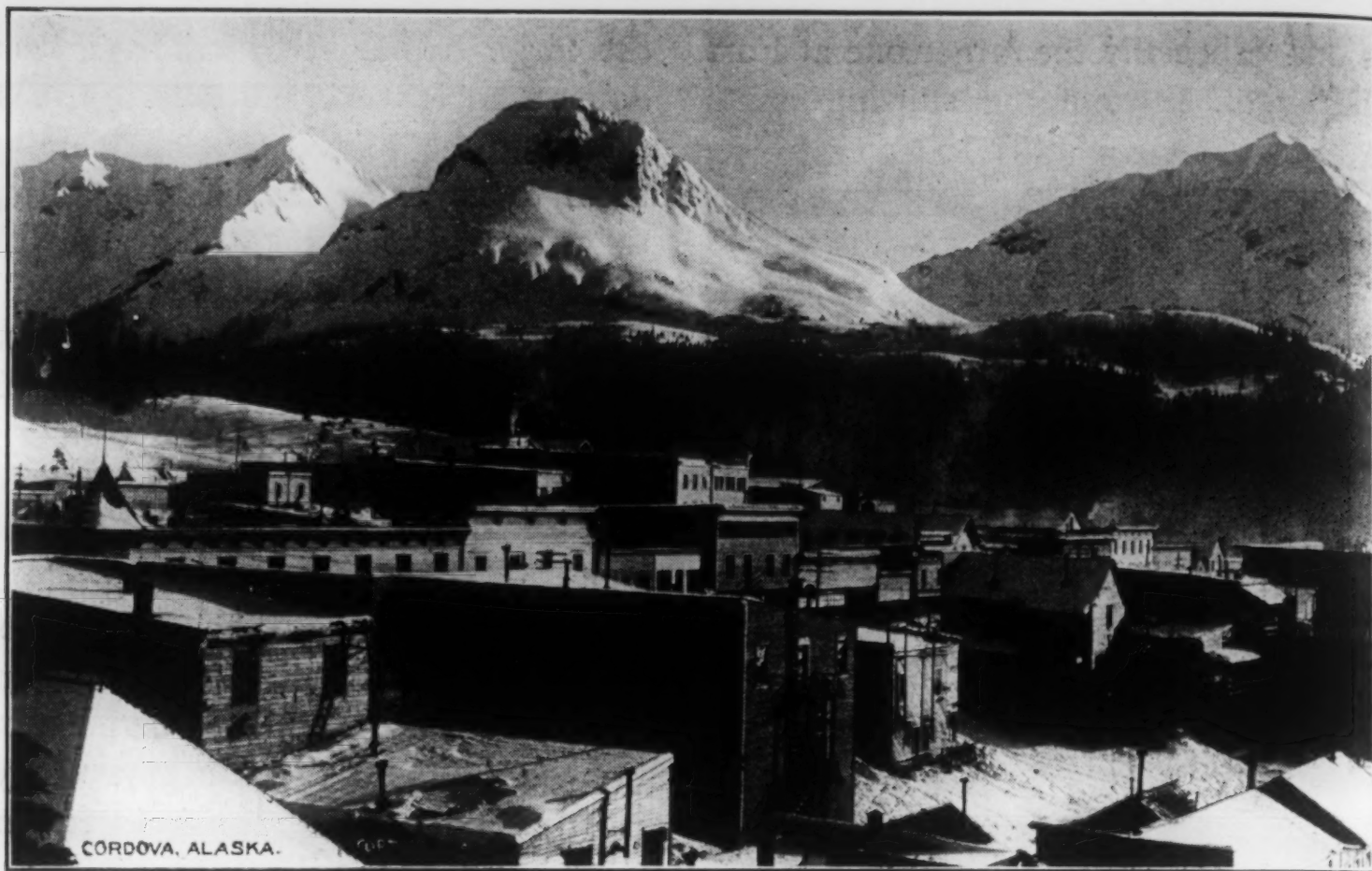
the large school at Sitka, have been doing a noble work, not only in Christianizing the natives but in training them to be American citizens, fitting them to live on a high plane the life which their locality demands.

The Presbyterians have fifteen native missions among these islands, all being feeders of the large training-school at Sitka, where the Church is just erecting buildings at the cost of about \$90,000. This training-school will be as well equipped as any east or west, and will be capable of doing a noble and a large work of civilization for the youth of the whole territory. New Metklahkatlah, the independent mission under the direction of Father Duncan, is the model mission of the whole coast. Here these natives have a free lease of Annette Island, and have built their own houses, their own great cathedral church, their own



AN ESKIMO MISSION SCHOOLGIRL AT
COUNCIL, ALASKA

salmon-cannery, sawmill, steamboats and stores, and manage their whole



THE TOWN OF CORDOVA, ALASKA, WHEN TWO YEARS OLD

great business successfully without needing much supervision of white men. They are growing wealthy; and in point of intelligence, education, morality and devout Christianity will compare favorably with any town, white or native, on the Pacific coast. Some 1,500 Tsimpsheans have their home here. Some of the Presbyterian missions among the Haidahs and Thlinkits show almost as great a degree of advancement, but these missions are not on so large a scale or so industrially perfect. The Episcopalians have one native mission, the Friends two, Catholics one or more, and the Greek Church three in southeastern Alaska; but most of these are small.

Passing up the coast from the Alexandrian Archipelago, we come to the only Thlinkit tribe outside of it on Yakutat Bay. Here the prosperous mission of the Swedish Evangelical Church has been doing good work for many years. The natives are taught English and there is an orphanage,

school and church. The Baptists undertook the evangelization of the natives of the coast south of the main body of the territory. They have only two missions—one up the Copper River, 200 miles, at Copper Center, and another at Wood Island, off the coast of Kadiak. At this latter mission they have a training-school for native youth, and are doing excellent work. Outside of these missions, the whole of the Pacific Coast west of Mount Saint Elias and south of the Aleutian Islands, is unevangelized except for the work done by the Russian Greek priests. This Church has numerous missions in Prince William Sound, Cook's Inlet, Kadiak, the Shumagin Islands, the Aleutian Islands, and on the Alaskan Peninsula. These missions are supported by an endowment raised in the early part of the nineteenth century by the Venerable Veniaminoff, the great Russian missionary and explorer. This endowment yields an income of \$70,000 per year, which can not be diverted to any

purpose other than the evangelization of the natives of Alaska. The Russian priests at these missions are many of them half-breeds, and, with few exceptions, ignorant and bigoted and immoral to an extreme not found in any other part of the American continent. Some of them are pronounced foes of American civilization, forbidding their converts to speak English or to attend

River to the northwest. Here in the early eighties the Moravians founded missions at Bethel, on the Kuskokwim, and at Nushagak, and for thirty years these faithful missionaries have been educating and Christianizing the natives. Away up into the interior of Alaska, to the base of Mount McKinley, the influence of these Moravians is felt, many of the interior tribes



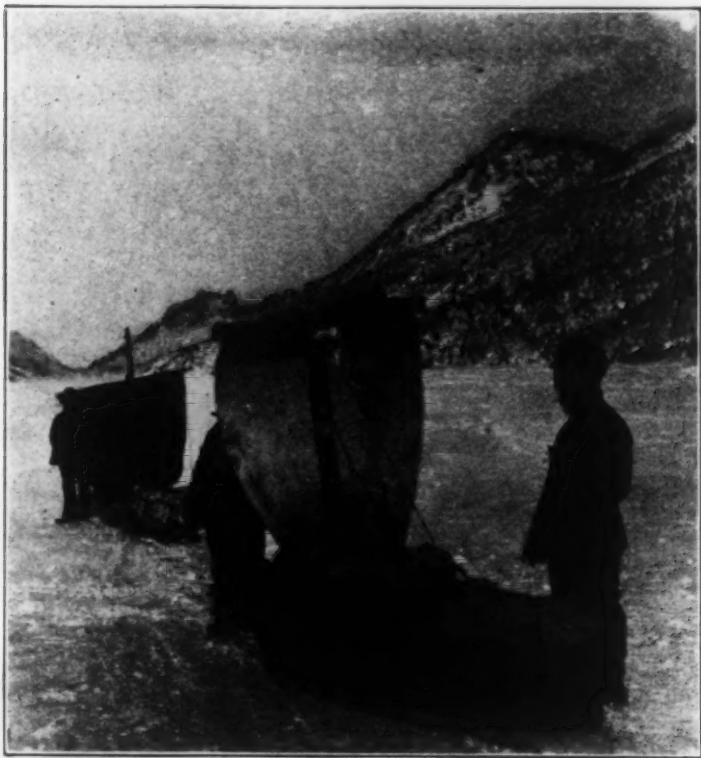
THE PRESBYTERIAN CHURCH AND MANSE AT CORDOVA, ALASKA

English schools. The churches of the United States ought to enter these numerous Aleutian points and do the mission work that is needed there. The Methodist Church has one mission on Unalaska Island, and the Jessie Lee Home for Aleut boys and girls has already accomplished great good, and has a force for righteousness not to be overestimated.

Passing into Bering Sea and ascending the Alaskan coast, the first group of natives and of missions to them are found on the shores of Bristol Bay, and at the mouth of the Kuskokwim

sending their children down to Bethel. At St. Michael there is a Russian mission, a Roman Catholic church and a small Presbyterian mission. On Norton Sound to the north there is a large Swedish Evangelical Mission at Unalaklik, and another to the west on Golofnin Bay. These Swedish missions were established before the strike of gold at Nome caused the great stampede in 1900. All along that coast from Nome to Cape Prince of Wales are numerous villages of Eskimos. The Congregational Church at Nome, as well as the Roman Catholic Church,

minister to the spiritual needs of the natives, and at Sinrok the Methodists have a mission. At Teller, on Port Clarence, 100 miles northwest of Nome, there is a large mission and orphanage maintained by the Swedish



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ONE METHOD OF MISSIONARY TOURING
IN ALASKA

Lutherans, and at the town of Teller, as well as at Council, inland from Nome, the Presbyterians have done much work among the Eskimos. At Cape Prince of Wales, on Bering Strait, the Congregationalists have for twenty-five years or more had a mission, the good influence of which is felt for 100 miles in each direction. On Kotzebue Sound, in the Arctic Ocean, the Friends maintain a good work, and farther north the Episcopalians have a large mission and reindeer station at Point Hope. The Presbyterians have gone farther west and north than any other Church in Alaska, maintaining large missions among the Eskimos on St. Lawrence Island, near the Siberian shore, and Point Barrow, the most northern cape of the continent. Here, shut off from all

communication with the outside world, except once a year when the revenue cutter finds its way through the ice-floes, our brave missionaries do the work of civilizing these seemingly unpromising natives, living their lives, dressing in the same kind of fur garments and cheerfully enduring all that the Eskimo has to endure. They find the lure of Alaska still strongly drawing, so that when these missionaries have come out to civilization they have almost without exception wanted to go back. Surely they will have their reward for this extreme of self-sacrifice.

I might be indulged in a story illustrating the progress that can be made among these unpromising natives of the Far North. In the fall of 1899 I landed at Nome, a very new mining camp. There were some four or five thousand of us suddenly dumped on that beach, living in tents or in hastily constructed shacks. The stormy sea was about us and constant rain driven by the slashing wind. There were few elements of comfort on that dreary, exposed, wind-swept beach. The only fuel we had was the soggy driftwood which had floated for months in Bering Sea from the mouth of the Yukon, and had drifted to this bleak shore. These sticks the Eskimo men and women, drest alike, used to bring us in native baskets, carried on their backs. These natives were about as unprepossessing and dirty as can be imagined. You could detect the presence of one of them a quarter of a mile away if the wind was blowing from him to you. They heard that I was a preacher, and used to stand banked in front of my tent, staring in at me through the lifted flap, the women with their greasy little pa-

pooses peering out from their hoods on their necks. One day, while I was wondering how I could get rid of their unsavory companionship, two miners came along and stopt to look at the crowd of Eskimos. "Say, Jim," said one, "did you ever see the like of that? Say, do you think them things has souls?" "Well," drawled Jim, "I sup-

he watched me closely, and always voted exactly as I did. This is but one example among hundreds I might give of the results of mission work among even the most unpromising of Alaskan natives.

In the great interior, which is nearly all comprized by the valley of the mighty Yukon, the Episcopalian



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SITKA, THE CAPITAL OF ALASKA

pose so; and if they have, there's one thing certain, they will all have to go to heaven shure; the devil wouldn't have them around." Two years later I was the commissioner from the newly organized Presbytery of Yukon to the General Assembly of the Presbyterian Church which met at Philadelphia. My fellow commissioner, the elder who sat by my side, was Peter Koonooyah, from our native church at Point Barrow. He could speak, write and read the English language, was a devout Christian, and was considered intelligent enough to be chosen as a delegate to the Supreme Council of our Church. I am quite certain that he voted correctly on the revision question and other points as well, for

Church is the only Protestant denomination which has done any considerable work among the natives. Bishop Rowe and his efficient corps of missionaries, male and female, have splendid missions at many points, including Eagle, Circle, Yukon, Rampart, St. James mission, and Anvik on the main river, and also at St. John-in-the-Wilderness up the Koyakuk, and at Fairbanks, Chena, Nenana and Delta on the Tanana. They have a mission boat called the *Pelican*, which last year traveled 5,000 miles on the Yukon and its tributaries. The work this Church is doing among the Athaskan natives of the interior of Alaska is worthy of all praise. Scarcely second to the Episcopal Church in

the number of its missions in the interior, and the faithfulness of the missionaries, is the Roman Catholic Church. It has large missions at Fairbanks, Nulato and Holy Cross, besides a number of branch missions. The Greek Church has one small, old mission near the mouth of the river. While the most marked progress in Christian civilization has been made by the natives of southeastern Alaska, these newer missions in the great interior, established among the less promising peoples, are, in the language of the country, "making good." Hospitals, orphanages, homes for children, as well as churches, have been established at many points. This interior of Alaska, usually considered so bleak, desolate and forbidding, is in reality the most attractive part of the great territory—the soil productive, the farming possibilities unlimited, the climate excellent, and the conditions of life favorable to prosperity and happiness.

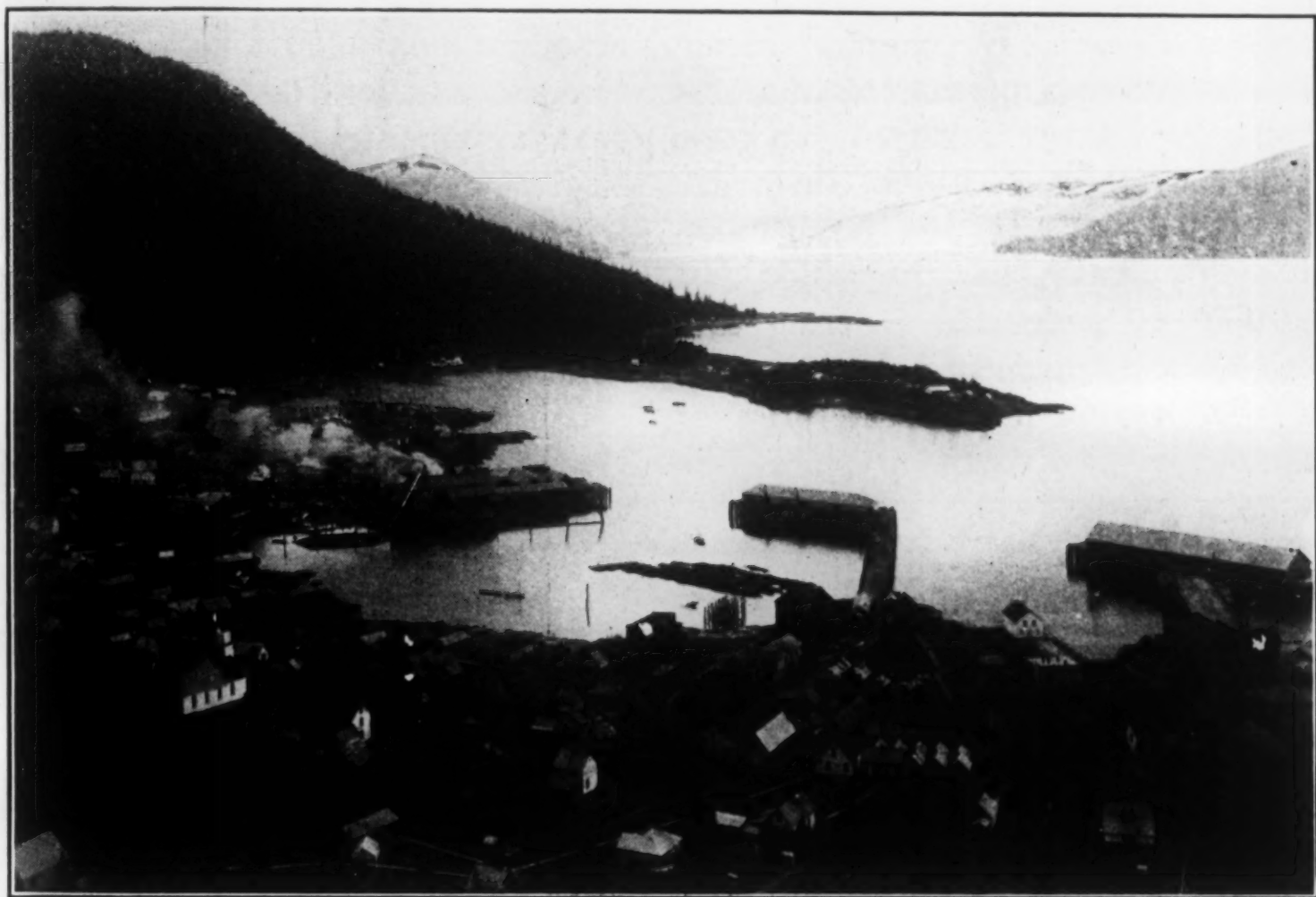
Into this great land within the last thirteen years have poured a new army—the white men, and this a tried and proven class of men, the most intelligent, I think, the bravest, the strongest in physical and moral fiber to be found in any of our western lands. The hard stress of the Chilcoot and White passes in 1897-98, of Bering Sea and the Nome country in 1899-1900, of the coast range of mountains and the Yukon and Tanana rivers in 1904, were the sluice-boxes which separated the gold from the pebbles. The brave, strong hearts won in, and have remained ever since. Men have sent for their families and become settlers in the interior. Before the Klondike stampede in 1897 there were not 4,000 white people in Alaska. Now

there are 45,000. It is the healthiest country in the world. Children thrive wonderfully, and all the conditions of climate are both comfortable and bracing. This is shown by the fact so often reiterated, that when a man goes to Alaska, remains a few years, and leaves the country, he always comes back.

With the first great stampede into the Klondike in '97 I was sent by the Presbyterian Board of Home Missions. I found a minister of the Church of England and a Roman Catholic priest already at work. After the winter's work in Dawson and up the gold-bearing creeks, I organized a church of fifty-nine charter members, including eleven different Christian denominations. Turning over this church to the Canadian Presbyterians, I returned to the Yukon Valley in 1899, having taken from the Canadians in exchange the church they had established at Skagway. We planted Presbyterian missions at Eagle and Rampart, and also at the new mining camp of Nome. Afterward I established missions at Teller and Council, at Seward Peninsula, and in 1904, in company with a young minister from our church, I ascended the Tanana. I built and organized the church at Fairbanks, and missions were also established at Chena, Cleary and several other points on the gold-bearing creeks. Later I organized and built a church at Cordova, with branch missions at Glacier and Chitina up the Copper River. In addition to these Presbyterian missions, there are Methodist churches among the whites of Skagway, Juneau and Ketchikan in southeastern Alaska, and at Fairbanks in the interior, at Nome on Bering Sea, and at Seward on Prince William

Sound. The Congregationalists have large churches at Nome, Douglas and Valdez. The Episcopalians have churches for the whites at Juneau, Fairbanks, Nome, Valdez and Cordova. The Roman Catholics have white churches at Nome, Fairbanks, Valdez, Cordova, Juneau, and perhaps one or two other points. The Presbyterians have organized white churches

Christian men and women who have lived in this mighty wilderness for years without being able to attend church once. The cry is for more men to minister to these gospel-hungry souls. The minister to Alaska should be a man who can preach well, for he will have a most intelligent and critical congregation, a larger proportion of college graduates than he could



A VIEW OF FORT WRANGEL, ALASKA, TAKEN FROM MT. DEWEY

in southeastern Alaska at Skagway, Juneau, Sitka and Wrangel. The work among the natives has progrest proportionately far in advance of that among the whites. So rapidly have new gold-bearing creeks been discovered and new camps established that the Church has not begun to keep pace with the advance of population. Not one-half of the 45,000 white people in Alaska to-day are able to hear the preached Gospel. There are many

find anywhere else. He should be adaptable, resourceful, broad, able to live the life of the miner, to make long journeys by dog-sled in the winter, or by canoe or steamboat in the summer, to build his church if need be with his own hands, to endure hardness with such a spirit as to make the hardness a pleasure. There is a fascination, a satisfaction, a peace in this work such as no one in a city congregation can realize.

PRACTICAL RESULTS OF FRONTIER HOME MISSIONS

BY REV. W. S. HOLT, D.D.*

Field secretary of the Board of Home Missions of the Presbyterian Church in the U. S. A.,
Portland, Ore.

The Oregon country is well adapted to show some of the practical results of modern home missions. All that has come to it from the side of church life has come through the home missionary effort. It is still a wide field for home missionary endeavor. But the Oregon country is not conterminous with Oregon, the State. For all of the present Oregon, Washington, Idaho, and a generous portion of Montana and Wyoming belonged to the original Oregon. To-day there are counties in this country larger than Eastern States, and they are fast settling up under the fostering care of the Government and the railroads, as well as the private enterprise of those who have come to realize the wonder of the natural resources still waiting for development.

Into this country the church came early. To the church belongs a large share of its best progress, and of necessity in this progress the home mission movement has loomed large. Work, too, has moved with great rapidity when the difficulties of early travel are considered. In the work of the Presbyterian Church, it is to be noted that its entire growth has been during the life of the present field representative of the Board of Home Missions, except one little church that goes back to 1846 for its origin.

This is rapid movement, in view of all the conditions that have been met in a distant, and for long years, inaccessible region. The prairie schooner was the only means of conveyance

that navigated these wilds for nearly four decades. The lowing of the kine which moved the schooner was the music to which the early traveler slept, under the wagon or in improvised tabernacle. Into some of the work done by the home mission agency we shall have a short look in this article. One of my first visits as the synodical missionary for the Synod of Oregon, was into the interior of the State in its eastern section. The railroad carried me as far as Baker City, a prominent mining town on the main line of the Oregon Railway and Navigation Company, 357 miles from Portland. On the same train were two young men from Portland, going to Boston to school. We parted company at Baker City on Tuesday noon. They were in Boston some time before I reached my destination, for while I did not leave the State and they crossed the continent, my travel was with a team, while the iron horse drew them.

We drove out into the foot-hills. Never having been in that region before, we were soon lost. A passing traveler, in reply to a query as to the right road, said: "Follow the telephone poles." We did not require further information as to our route, for while we were on the way to a remote place, the demands of business had led the telephone company in, and their poles were a sufficient guide to the wayfarer.

When we reached our journey's end on Saturday, arrangements were made for preaching on the Sabbath. The

* The writer takes up this subject with a warm personal sympathy. He was "raised" on the frontier, and in a Home Mission Church. He never saw a self-supporting Presbyterian Church until he entered the McCormick Seminary. His father was an elder and superintendent in a Home Mission Church on the "Indian Land" of Wisconsin. That same father, when the Church was ready to try to build a House of Worship, took his ax, and with other men of like mind, went into the virgin forest and cut down the trees from which the lumber should be sawed for the Home Mission Church. For years home missions have been the one object to which life and thought and hope have been given.

home missionary was on the ground, and he was the only minister of any church in the whole region. After we had left the John Day Valley we neither saw church nor minister until we met our own missionary near the center of his field.

He had been obliged to move nearly 200 miles by team, to reach his field of labor, and then he was all alone. From that day on we have kept a home missionary at work in that district. We have been greatly favored

meets." What the need in that region was can be told in few words. During the visit a man came to call on me, when he heard that I had to do with locating ministers in needy places. He asked me to send one where he lived, in another section of the country. He confessed that he was not a member of the Presbyterian Church or of any Church, nor was he a professing Christian; but, said he, "We need the Church, and I am ready to pay \$50 a year toward the



THE TOWN OF PILOT ROCK. A TYPICAL HOME MISSION CENTER

in having a man of fine spirit and no little courage. He has a wife to match him, "a help meet for him." For when the missionary is away from home, as he must be often to do his work, the wife can take her place in the pulpit, or in the Sabbath-school and the prayer-meeting, and without too heavy a strain on Presbyterian law and usage, can fill all the appointments to the satisfaction of the people. God has been very good to the home missionaries in providing them "help

support of the missionary for the sake of my family." A lady in the same county came 35 miles to find a physician. She called on the minister and said, "Some time, won't you come down where we live and preach? We are from the East. We have been here 20 years. We have a grown-up daughter who has never seen a church nor heard a sermon."

A rancher in the same county, but in another part, wrote to the missionary, asking if "next summer" he could



A TYPICAL FAMILY OF PIONEERS IN THE WEST

This is a Scotch family, and their pastor, living in the foothills of the Blue Mountains.

not come to the southern part of the county and stay a week. It would make a fine vacation to spend a week on a good ranch and enjoy the good things they know so well how to prepare. But the thought of the rancher was expressed in the words he used. "If you will, we will gather the ranchmen together and have a week of preaching." The home missionary has made good, as the following will show. Last summer he thought it was time for him to change. Perhaps some other man would do better now. He had the church well established, there was a good manse and a comfortable church, and it might be better to have a change. It is, sometimes. He was offered another county in which, at the time, there was no missionary of any church at work. We needed one badly, and this man knew how to be a pioneer. "Will you take the new work?" "Yes, with pleasure." Will he? Let's see. We had not reckoned with the Church nor with the community. It was assumed that there would be no trouble, and that maybe there would be some satisfaction in

having a change of minister. It seems as tho that has been done with entire satisfaction to all concerned in many other places. Of course, nobody would care way out there on the frontier. But they did care. When word reached the community that the missionary had been offered another place, and was proposing to go, the *community* came together. They adopted some very interesting resolutions, and there came to my office a very warm protest against taking away their minister, and saying, "We need him socially, commercially, and spiritually." They kept their minister. He has won the respect of the town in which he lives, of the entire county over which he roams, and has earned a place for the Church in the affections of the people.

There is another county in Eastern Oregon in which some practical results of home missions are shown. This, too, was a part of the personal experience of the writer. A business man wrote to the office saying that he had heard that it was a function of this office to provide missionaries for des-

stitute places. Then he added, "This is one of the most destitute places in the entire State. We have about 1,000 people in 30 miles square of territory. We have no church and never have had, no Sabbath-school, and no minister of any kind. If you will send a man here, we will agree to pay \$300 the first year toward his support." Then he added, that I might not be deceived, "I am not a member of any Church." This call sounded like a challenge. It seemed wise to take it up, if possible. But such moves always cost money, and then they must not be started and abandoned, unless one is interested to try an experiment with the truth of the statement. "The last state of that man was worse than the first." We found a little money, and then went after the man. The man was easily found. He came from a foreign land. He was a graduate of Roberts College and an American seminary. He was a real man, and when the offer came to him to help

establish a church where one had never been, he responded at once. We went in together to see the place and make the start. It was 65 miles off the railroad, beautifully located along a river. We held services in a store in the morning, and in a lodge-room at night. We went out in the country to call on an English family, had a good dinner, and better, an invitation to establish preaching services in the schoolhouse of their district. Then the missionary was left to his own devices, while the synodical missionary went on his way. Results, practical results have come from it. The church is established, with a comfortable building and a manse. Several preaching points and Sabbath-schools have been opened, and the district now has the Gospel, all because of home mission efforts. Again, let us take a look at another section of the country. This time we will go down the coast, almost to the California line. Here is a large sec-



THE STAGE COACH AT PILOT ROCK HOTEL

tion, into which the Church had not gone. It was very remote, and with its own sort of remoteness. Not only was it 100 miles from the railroad, but in a section where it sometimes rains. The rain ends in mud. The mud is



THE OLDEST PRESBYTERIAN CHURCH BUILDING
IN OREGON
Built in 1858

deep in the forests. The sun can not dry it out. I have seen deep mud in August, after the sun had been at work nearly all summer. Before the mud could be dried, some more rain would fall, and then some more mud. But it is a lovely region. The Pacific Ocean booms along its western limits. The forests reach up to the summit of the mountains, the azalea and rhododendron fill the air with perfume, and the landscape with beauty. The climate is never cold, and never hot. Settlers have come into the valleys and followed up the rivers and made their homes, with here and there hamlets and post-offices and schools. The County superintendent is a graduate from Philadelphia. I called on him one day, and found him sitting by his fireplace reading Virgil as a pastime. Sturdy people are these, wise enough to have "come from the East." But they have come so far that the Church had not found them when we went in.

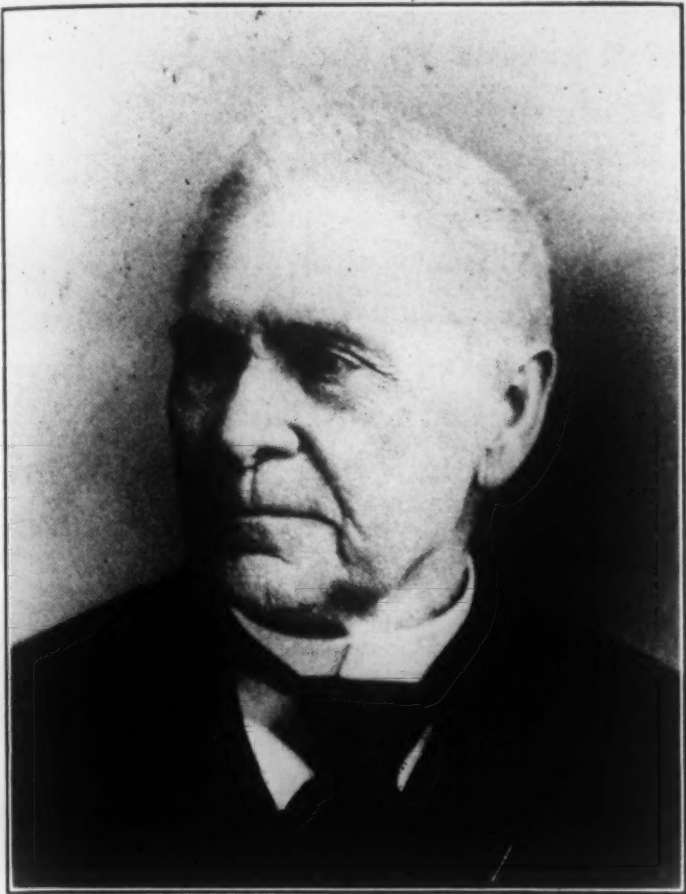
One man, who had a thriving business, said he would pay the whole salary of a minister if we would send one in, and would give him a place to live and a room for services. He knew that the Gospel was needed. It was my privilege to assist in the organization of the first church in the County. We named it for the County, for it was to serve everybody in the County. During the visit a man who lived further south than the trip would take us, and who had come to bring his daughter to the County Institute, asked me when I could get back to the County. I replied, "I expect to come back next year." Then he said, "When you come back next year, won't you try to come down where we live and preach?" "Next year" seemed like a long time to wait to hear a sermon. But he had to wait longer, for next year the visit was



A NEW HOME MISSION CHURCH IN THE WEST

not possible. But the call has been heard, and the home missionary sent in. Indeed, we have two in the County, one in the northern part, whose church building has been burned from the forest fires of the past season and he is struggling with the effort to re-

build. Another has gone to the south end of the County. He knows how to preach, and how to wield the axe and saw and plane, and he finds his



A VETERAN HOME MISSIONARY
Rev. Louis Thompson, the first Presbyterian
Home Missionary in what is now
the State of Oregon

work cut out for him in maintaining preaching services and building a church and a house to cover his own head.

Another region shows the practical results of home missions. We will go back to the eastern portion of the State, into the "Cow Counties," as the metropolitan likes to call them, where stock, well watered stock, can be found. Here is the home of the picturesque cowboy and of the bucking cayuse, on whose hurricane deck the home missionary must learn to ride. No church here. No use for it. What can a church do? Let's see. Out into this region went the home missionary. He was from the East. He had served a self-supporting church along the Hudson and within easy

reach of the great city. What had he to do in the wild and woolly West? He had a vision. He saw the neglected men of his own race, and the children for whom nobody cared, and he was attracted by the vision. Out he came. In he went. "May I preach here next Sunday?" he inquired. "Yes," said a leader among the people. "But if you can't do it better than the last man did, cut it short." He preached. After it, the same man came to him and said, "You can come back any time you want to." He wanted to. He wrote East about what he had found, and entered into a contract with a club of Eastern men to tackle the field and bring it to self-support in ten years, if the club would stand by him that long. It appealed to the club. They, too, had a vision of sharing in the toils of the home missionary, and were ready to put up the money. The missionary bought a pair of horses, for this is not a one-



A YOUNG MISSIONARY AT PILOT ROCK, READY TO
START ON A TOUR ON HIS PONY
EXPRESS

horse country, unless you always go on the back of the horse. The ten years are not yet up. Last week I made my last visit. I saw the prac-

tical results. We had a banquet. At it were 40 men. When the missionary came to town that man next to me said "cut it short." That other man across the table had no use for the missionary. "What did he want to come here for, anyway?" Wait and see what that man does to-night. That other man over there was a drunken fellow. He told me so himself. Now he is here with all those other fine-looking men, young men, too. See that handsome fellow? He is the mayor. He owns the house where the missionary lives, and he, with five other young men, live with the missionary because they want to.

See that man with the clear, sharp face? He is the editor of the paper, and has no fear of man before his eyes. But he fears God, and so does his wife, whom he introduced with much satisfaction.

We are at the close of the banquet, and the man across the table arose and said: "We young fellows like the missionary. He is a man among men. He is honored and esteemed by every man in this town. Don't any one try to take him away from us. We won't stand for it. We want to give him a little token of our esteem, and I have been asked to present him with this Bible." Think of that man giving a Bible to any one a few years ago. But here he is, to-night, the spokesman for the young men, and giving the Bible to the missionary.

What about the self-support? "We shall go to self-support next April," said the missionary.

Said the superintendent of the State Sabbath-school Association, "That man has the best Sabbath-school in the whole of the east part of the State,

a classroom for every class, the graded lessons, missions, all sorts of missions taught in the school, six preaching places, three every Sabbath, and some during the week, and every bit of it due to the Modern Home Mission enterprise.

May we have one more glimpse, and at another sort of work, but still home missions.

In my territory are many Indians. They are cared for when they have any care from our Church, by the Board of Home Missions. One of the missions is so close to civilization that any one may see it at any time. Go to Pendleton, get the phone, call up Rev. J. M. Cornelison, and tell him you wish to see the Tutuilla Indian Church. You will reach the heart of the home missionary by such a request, and will see something worth while. You will also be astonished. Who are these Indians? Some of them are Cayuses. Who are they? They are the tribe that killed Marcus Whitman in 1847. Who is that fine looking man? That is Elder Philip Minthorn. He was a papoose in the tepee when the Whitman massacre took place. Once he has been the commissioner from this White Presbytery to the General Assembly when it met in St. Louis, to which city the Indians went in 1832 after the white man's book of Heaven. We white men got the tobacco habit from the Indians. But look at these men. Not one of the Presbyterian ministers or laymen of these Indian churches ever touch tobacco. What did it? Home missions did it.

These men are farmers now, some of them, and respectable citizens, and when they get a chance to vote will vote against license of the saloon

every time. For they know what liquor does for their people, and they are against the whole traffic. See the neat church building. Over there is the plain home of the home missionary who not only preaches, but shows the Indians how to make gardens, raise chickens, set out trees both for shade and for fruit, and has also given the whole community, both Indian and White, an object lesson in what can be

done to do the impossible by dry gardening in this semi-arid district.

All these are the practical results of home missions to-day; visible, concrete results. Every one may see them, and a multitude of others, everywhere throughout this whole coast country. For the Church, the college, the improving conditions of every sort bear witness to the helpfulness of the modern home mission enterprise.

THE TRAINING OF THE FOREIGN MISSIONARY

BY PROF. HOMER B. HULBERT

For Twenty-three Years a Resident in Korea

The time has come when foreign missionary work, because of the great proportions it has assumed and the large outlay of money it requires, commands the serious attention not only of the Church but also of governments. People have come to see that the Christianizing of a nation is sure to have grave political results as well as religious and social. For this reason the foreign missionary has assumed greater significance in the eye of the public. He is in a real sense an international figure, and is becoming more and more so.

It has further come to be recognized that the missionary is distinctly a specialist; that he has a unique set of problems to solve, problems that require the keenest insight into human nature, the most delicate tact, the most complete self-command. He holds a position that requires quick decision on points that perhaps have never come up before. The ideal missionary would be a paragon of human powers. And with all his other attainments he must also be a statesman. He must have a clear idea of his own

rights and powers in the country of his adoption, and he must recognize the limits within which he must confine his efforts along material lines.

All this indicates that the preparation of the missionary for the foreign field is worthy of the most careful attention and the most searching investigation. This would be so even on general grounds, but there are specific reasons that are still more cogent. The field is ordinarily far from home, and it requires a large outlay of money simply to transport the missionary to his place of labor. But the money given for this purpose is the most sacred kind of a trust fund, and should be administered with the utmost regard for economy and efficiency. Every possible safeguard should be placed about it. The mind of the Church should be from time to time bent upon the discovery of ways and means to secure the very largest results from the least outlay of money.

One point may be made by way of elimination, to clear the way for the proper discussion of the question. That point is, that *economy can not*

be secured by the employment of cheap men on the mission field. By "cheap" men I do not mean men who are willing to work on a small salary, for the most brilliant and effective men on the field work for the same salary as the inefficient. I mean cheap *men*: men who are cheap in personality, cheap in attainments, cheap in ability; men who never would command in the home-land even the meager salary that they receive on the foreign field. The men who are doing things on the firing-line of the Church are the ones who, if they were at home, would be holding the best positions in the gift of the Church.

The people here at home do not seem to realize that the so-called heathen are the keenest readers of human nature, and that they study the missionary more carefully, oftentimes, than he does them. They know him more thoroughly in some ways than he would be known in any community in this country. Every smallest act is noted and analyzed, and the native is often able to play upon the missionary as you would play on a piano, through his subtle knowledge of the missionary's idiosyncrasies. For instance, I remember the time when, in a great oriental city, the servants in all the foreigners' houses had an unwritten schedule of the relative merits of all those foreigners as masters and mistresses. Mr. A—— was No. 4, Mr. B—— was No. 7, Mr. C—— was No. 2, and so on. Each of those servants aspired to climb the ladder of success by securing a position in a house where the people outranked those in the house where he was then engaged. The foreign missionary will inevitably find his proper level in the

community in which he works. He may be brilliant and effective; but if he has a bad temper he may, and probably will, damage his work fifty per cent. He may be patient, kindly and helpful, but if he does not discriminate and exercise the power to detect imposition he will fall into contempt. If his personal economies suffer the slightest taint of parsimony he will lose the respect of the people. It is only a real man, the genuine article, that can bear himself permanently before a heathen community in such a way as to command their continued esteem. Nowhere in the world is a more punctilious squaring of precept with practise required. But, on the other hand, this fact has its compensations. Let a man once establish a reputation for fair, honest, kindly, just and generous dealing and the heathen will be knit to him with bands of steel. He will have hundreds of firm friends who perhaps will never come out openly for Christianity, but who will see to it that their children are instructed in the doctrine. Such a missionary will become the arbiter of their disputes, depositary of their secrets, mold of their lives, and virtual dictator of their conduct. The very range of his activities and powers requires that his training be of the most thorough kind.

You say that this is impossible, the mark is too high. Yes; it is too high to reach, but not too high to reach after. Cheap men are dear in the long run, for what is needed is not simply teaching and preaching but consistent living as well; and the cheap man, while in advance of the heathen about him, is not sufficiently in advance to form an example of life. You say that Christ himself should be the only ex-

ample, but you would find on the mission field that the missionary has to put up with many inferior things on the part of converts, and one of them is this. Curious as it may seem, the lower the status of the heathen the higher and purer must be the human object-lesson that you place before him. The obvious reason is that the lower the heathen is the less he is able to make allowances for defects in the object-lesson.

Let us consider what can be done to secure greater economy and efficiency along the lines indicated. One thing is seriously needed, and that is an institution commensurate with the need, offering a one year's course to all prospective missionaries, where each one would be required to gain a certain technical knowledge of the rudiments of the missionary work. In the first place, such a school, where candidates could be under careful observation for a year, would eliminate those two causes of waste, which have done more to lower the percentage of efficiency than all others combined. I refer to physical and linguistic inability. A person is of little or no value on the mission field who has not the physical stamina to endure the strain of living in a country where the climatic and other conditions are very different from those of the home land. Of equal importance is the matter of linguistic ability. Some people go to the mission field who never acquire the language of the people in an adequate way. We are likely to forget that the heathen are exceedingly impatient of diction that is difficult to understand. They will not, as a rule, attempt to understand what the speaker is trying to say if it requires effort. Their powers of attention are

not highly enough developed for that. It follows, then, that a person who speaks the language brokenly is almost useless as a leader. The language must be mastered. The missionary must think in his adopted language. Some people through no fault of their own, but through sheer inability, never acquire the language so as to speak it even intelligently. The excuse is made for them that they can be useful in educational lines where the language is not so necessary, but the excuse is a very lame one. There is no line of missionary service which does not depend for nine-tenths of its value upon a knowledge of the language.

The previous discovery of the physical and linguistic capacities of the candidate will do more than determine whether he shall go to the foreign field or not. It will help to determine to what field he shall go. A person who would be wholly unfit to go to Africa, India or any other tropical country, might conceivably be quite eligible for work in China or Korea. A person who never could master the phonetic eccentricities of Arabic or Tamil might find it comparatively easy to conquer the Japanese language, in which the phonetic system differs but little from our own. Such a training, by discovering the peculiarities of the candidate, would make it possible to place him where he belongs on the mission field. In some few cases it would be found that he can not learn a foreign language. Such people should be told in a kindly but firm way that their work should be here at home. Now and then a mistake will be made and a person may be kept back who might have made a success on the foreign field; but on the whole,

the gain would far outweigh the loss. The waste of money along this line should certainly be curtailed.

Again, the question of temperament must be considered. Genuine devotion to the cause ought to overcome all defects of temperament; but unfortunately, missionaries are just plain folk like the rest of us, and they sometimes get "mad." Nothing injures a missionary's influence more than this. The ideal of the Oriental is the man who is complete master of himself, and if a prospective worker on the foreign field evinces an inability to conquer his own temper, that field is no place for him. The temptations to anger and impatience are fourfold greater there than at home. The Oriental can be the most exasperating of all human beings, even unwittingly. Sometimes anger seems almost a virtue, and the disabilities under which Job labored seem trivial in comparison. Only the most consummate self-control will carry the missionary unmoved through such experiences.

But to turn to the positive side of the question. What are some of the things that the candidate should learn before starting for the field? In the first place, comes the history of the country to which he is going. My experience has shown me that there is no introduction to a foreign people more "fetching" than a knowledge of their history and the names and achievements of their great men. After making a study of the annals of Korea, I never illustrated a talk by reference to George Washington or Napoleon Bonaparte, but rather by citing the deeds of Yi Sun-Sin or Song Sam-mun. Quoting from their own history is the subtlest compliment, and adds the wisdom of the serpent to the

harmlessness of the dove. This study should, of course, include the history of missions in the field under review, and of the problems which the workers there have met.

In the second place, the candidate should be acquainted with the folklore of the people among whom he is to work. And their proverbs will prove a most fruitful field from which to draw illustrations. To be able to bring in an apt reference to native lore is immensely effective. This is especially needed by those who, while fairly conversant with the language, do not excel in it. They can largely cover up the defect by so interesting the audience as to make them forget any slight linguistic infelicities.

In the third place, it will be possible for the candidate to learn a sound method of learning a modern language. He has probably come from the seminary, where Greek and Hebrew demanded his attention; but these are very different from a living language, which he must make his own. What he has done in these will be of comparatively little use when he comes to attack the language in which his life-work is to be exprest. If he begins right, he can master that language in half the time that is usually expended upon it. I firmly believe that if properly guided any one of average ability can learn to speak almost any of the Asiatic languages fairly well in a year. This may sound optimistic, but it is no more so than actual tests have proved. I am confident that the various mission boards could be saved in actual cash between \$1,800 and \$2,000 on each missionary that is sent to the foreign field, provided they would encourage or even require all candidates to gather at

one place for a year. Such a plan would make it possible to provide a competent native teacher in each of about fifteen most important languages of the East, and the prospective missionary could be grounded in the essentials of the language of his adopted country before going abroad. There would be an enormous saving of time and money. For instance, the writer has seen a man learn 300 of the intricate Chinese characters in six days, and, what is more, retain them. I am firmly of the opinion that the whole 3,000 Chinese characters which are necessary could be learned in six months and before the missionary leaves this country. They could be as easily learned here as there. The distractions of life in a new country, in unaccustomed surroundings and under an alien sky, make the first year of the missionary's life on the field no fitting time to learn the language. The backbone of that language should be broken before he goes.

Another most important thing that the candidate should study is a method of Bible presentation that is fitted for the mission field. This may seem strange, but those who know best will bear me out in it. It is no easy thing to teach the Bible here at home, but it is still more difficult in lands where the Bible is not known. How to approach the Book and to open it up to those who know nothing about it is indeed a very serious matter, and one in which the prospective missionary should receive specific training. And right here I may be permitted to interpolate one remark, and that is that the very truths that are being attacked in so many pulpits in America as being at least problematical are the ones on which the missionary depends to win

the heathen to a knowledge of Christ. Take out of the Bible the Deity of Christ, the Virgin birth, miracle, the atonement and the resurrection, and the foreign missionary might as well pack up his effects and come home. Open a Bible before an educated Chinese, and tell him that these great doctrines, while apparently taught in the Book, are interpolations or mistakes or myths, and he will tell you to take it home and revise it until it says what it means and then bring it to him for consideration. Or, more likely still, he would say that with these doctrines removed there is nothing left but pure Confucianism. If Christ was not the very Son of God, He was by the statement of the Book less than Confucius, for the latter never claimed divine sonship.

A final subject that should command the attention of the student bent upon missionary service is the study of what we might call a hand-book of missions. This book should contain a great number of specific cases which have come up on the mission field for settlement, together with the arguments *pro* and *con* and the decision that was reached. It is a book of precedents, and if properly compiled would be of incalculable value to the missionary on the field as well as to the missionary in the making. For instance, a native comes to be baptized and received into the Church, but it is discovered that years before he cast off his first wife, by whom he had no children, and had married again and has three children by the second wife. The first wife has married again. What is to be done? The missionary should know how to handle the case just as truly as the lawyer in this land must be able to cite his precedents

and the reasons why the decision was made as it was.

In fine, the missionary business is a business, and one that requires for its successful prosecution a specific technical training just as truly as does the profession of medicine or law. In fact, it requires more. The Church will never come up to its rightful standard or render foreign missions reasonably effective until business methods are introduced which without detracting from the spiritual aspect of the work will render it immensely more efficient and economical. It is hard, almost impossible, to interest business men in a spiritual propaganda which in its physical manifestations and methods does not exhibit the same common sense which marks other forms of successful enterprise.

One word more. There are institutions in America which attempt

something along the line of missionary preparation, but nothing at all adequate. A new school for training missionaries is about to be established in Hartford, Conn., and a further description of its plans will be given later. One of the best at present is the New York Bible Teachers' Training School, of which Dr. W. W. White is principal. It is well located and equipped, interdenominational in character and evangelical in spirit. In many ways this school provides excellent training for foreign missionaries. Other courses fit people for the various other forms of Christian service. Such a joining of forces and coordination of effort will result in arousing a tremendous *esprit de corps* and in effecting a forward move in distinctive religious instruction and training that will bring it up to the needs and the demands of the time.

THE MISSIONARY CALL*

BY GEORGE L. GLEASON TOPFIELD, MASS.

(Tune, "Aurelia")

The Church of Christ united
In spirit, love and aim,
Is one in faith and doctrine,
With hope and zeal the same.
The nations, too, are longing
For universal peace,
When right and truth shall triumph,
And war and strife shall cease.

The Spirit without measure
Is poured upon all lands;
Sad peoples long in fetters
Are stretching out their hands;
Imploring us to hasten
With truth which makes men free,
To bring them peace and pardon—
Life, light and liberty.

For this the hosts are marshaled,
With banners all unfurled,
In serried ranks united
To go and win the world.
The men of rank and fortune
Are leading in the fray,
Which gives to every creature
The Gospel of to-day.

Shall we so richly dowered
In this broad Christian land,
Keep back the Gospel message,
Withhold the liberal hand?
Nay: we, our sons and daughters,
Will gladly heed the call,
And lay upon the altar
Ourselves, our gifts, our all.

* From *The Christian Work and Evangelist*.

THE PULAHANES IN PANAY

BY REV. CHARLES W. BRIGGS, ILOILO, PHILIPPINE ISLANDS

Missionary of the Baptist Foreign Missionary Society

There are scores of barrios, or villages, with thousands of inhabitants, in the island of Panay, which are commonly called *pulahan*. Many hundreds of others living scattered about in the midst of Catholic villages, are also known as *pulahanes*. The term *pulahan* means semi-barbarian, anti-catholic, recalcitrant, rebels against the established government, with fanaticism as a characteristic.

There are *pulahanes* in considerable numbers in all the larger islands of the Philippines, especially in Luzon, Samar, Leyte, Cebu, Negros and Panay. They live in the mountain sections of the islands, are generally at enmity with the property-owners, or upper-class Filipinos of the towns, and because of their social discontent and their fanaticism they are the ready tools of agitators and demagogues who wish to make trouble for the Church or for the Government. This was frequently the case in Spanish times, and since 1900 the American army and government officials have frequently had serious trouble, and even protracted fighting, with the *pulahanes*, more especially with those in Samar and Leyte.

Some of the most interesting events in the history of the Philippines for the past ten or twelve years are never written up, and do not appear in the published government reports. One of these is the remarkable development and transformation of the *pulahanes* in the island of Panay. There are several tens of thousands of these *pulahanes* in Panay, and that they are brave as well as fanatical fighters is proven by the fact that they drove all the Spaniards out of the island within a few days' time during the great

revolution of 1897. Armed only with bolos and home-made weapons, they faced the Spanish soldiers and *guardia civil*, beginning in Iloilo Province, and sweeping through Capiz and Antique provinces and the Concepcion district, till there was no Spaniard, either civilian or priest, left in the island.

Ignorant and undisciplined, divided into mutually suspicious and warring factions, they soon found that their victory over the Spanish oppressors brought them small gain. The upper-class Filipinos in Panay became worse oppressors of the peasantry than the Spaniards had ever been. And when the *pulahan* peasants sought to resist their new oppressors massacres were organized, and a veritable reign of terror inaugurated which lasted till the American army finally established stable government in the island of Panay in the year 1901.

So it is that the *pulahan* people in Panay bear to this day the marks of the bloody times they experienced between 1897 and 1901. Any of the men and women can tell tales of their own suffering and of the dangers they passed through during those bloody years. Hundreds and thousands of them were ruthlessly killed, for assassination and poisoning and massacre raids were common occurrences during that time of great tribulation. Bitterness was implanted in the hearts of these sturdy country and mountain peoples that is intense to this day—bitterness against their own kinsmen of the upper-class and of the towns, who betrayed them, seized upon the fruits of their fighting the Spaniard from the island, and became the worst oppressors they have ever known.

This class bitterness is intense to this day, and the mass of the *pulahanes* in Panay are only biding their time and awaiting the occasion when they may wreak a vengeance upon the town-dweller and land-owner as dire as that they visited upon the Spaniard in 1897.

And yet, the remarkable thing of it all is this: the Government has never had any trouble with the *pulahanes* in Panay. They number several tens of thousands; they have the same arms and the same degree of fanaticism and thirst for revenge as have the *pulahanes* in Samar and Leyte, and yet there has never been any serious trouble with them in Panay. The same conditions have existed in Panay as were met in Samar and Leyte. There were the thousands and thousands of ignorant, fanatical peasants, with arms hidden away, and unrest and desire for revenge a dominant craving of their natures; they were as ready a tool for the insurrecto leader from Luzon as were the peasants of Samar and Leyte. And these demagogues from the north were as much in evidence in Panay as in the other great Visayan islands farther east. But the trouble has never arisen between these people and the organized government.

There are two reasons for this anomaly, one a minor reason and the other a decidedly major one. The minor reason is that Panay is not quite as wild and pagan as Samar and Leyte. The same race and type of people inhabit all the Visayan islands, but in Panay the civilization is older, and has permeated even to the *pulahanes* somewhat more than it has thus far done in Samar and Leyte. But the second and chief reason why the *pulahanes* in Panay have never been stirred up by Tagalog demagogues and had a

bitter struggle with the Government forces is that in Panay the *pulahanes* have become Protestants, and had the services of American missionaries ever since the year 1900.

The great petition that came in to our missionaries early in 1901, in which more than 13,000 of these *pulahanes* asked to be taught the New Testament, and to be baptized and trained as Protestant Christians, was a turning point and mighty crisis for these *pulahan* people in Panay. By that act they took definite stand as Protestants, and as a body accepted the offices of the Baptist missionaries in Panay. They had been most wondrously prepared to take such a step by one of their leaders of a generation ago, a Filipino Roman Catholic priest named Padre Juan (Father John), and had been able to identify the new missionaries in 1900 as the teachers Padre Juan had foretold and bidden them wait for, looking forward twenty-five years from the time he went to his doom in 1875. The New Testament, which Padre Juan had sought to unfold to these *pulahanes* in 1873-74, was their means of identifying the missionaries as the long-expected teachers, for Padre Juan had told them the new teachers would bring that book and give it to all the people.

In the early days the chief task of the missionaries who were dealing with these people of hot blood and sharp weapons was to restrain their eager thirst for revenge upon the upper-classes in the towns of the island. They even proposed to get together a mighty army of thousands of men, and have the missionaries lead them down to the towns that they might assassinate the wealthy Filipinos who had deceived and poisoned

and massacred them, till they said that but for the coming of the Americans there would not have been a *pulahan* left alive in the island. They were eager in those early days to accept the teaching of the New Testament; but the teachings of Jesus: "But I say to you, love your enemies," and the other teaching: "Vengeance is mine, saith the Lord"—these were staggering demands upon their faith and desire for the Gospel.

The New Testament was given to them in their own language in 1902, and it wrought the same magnificent change in the hearts of these fierce people that it wrought centuries before for the Goths and Visigoths. The missionaries gave the *pulahan*s full time, neglecting the work in the towns and among the upper-class Filipinos, because of the greatness of the opportunity and need among the *pulahan*s. The good offices of the missionaries served to interpret to the *pulahan*s the purpose and good-will of the new government. They proposed to resist the taxation "unto blood," and would have done so but for the missionaries. Scheming politicians and unscrupulous demagogues have always found the missionaries "there" ahead of them, and more influential with the *pulahan*s than were they themselves. Appeals to the ignorant and superstitious fears of these semi-wild people have seemed to fall flat every time; the reason was that the Visayan New Testament was there ahead of the appeal. Malicious and dastardly attempts have been repeatedly made to misinterpret to these people the motives and purpose of the missionary. Catholic Filipinos, generally relatives of the *pulahan*s, have lied and maligned the missionary and his work, but all in vain. To-day the

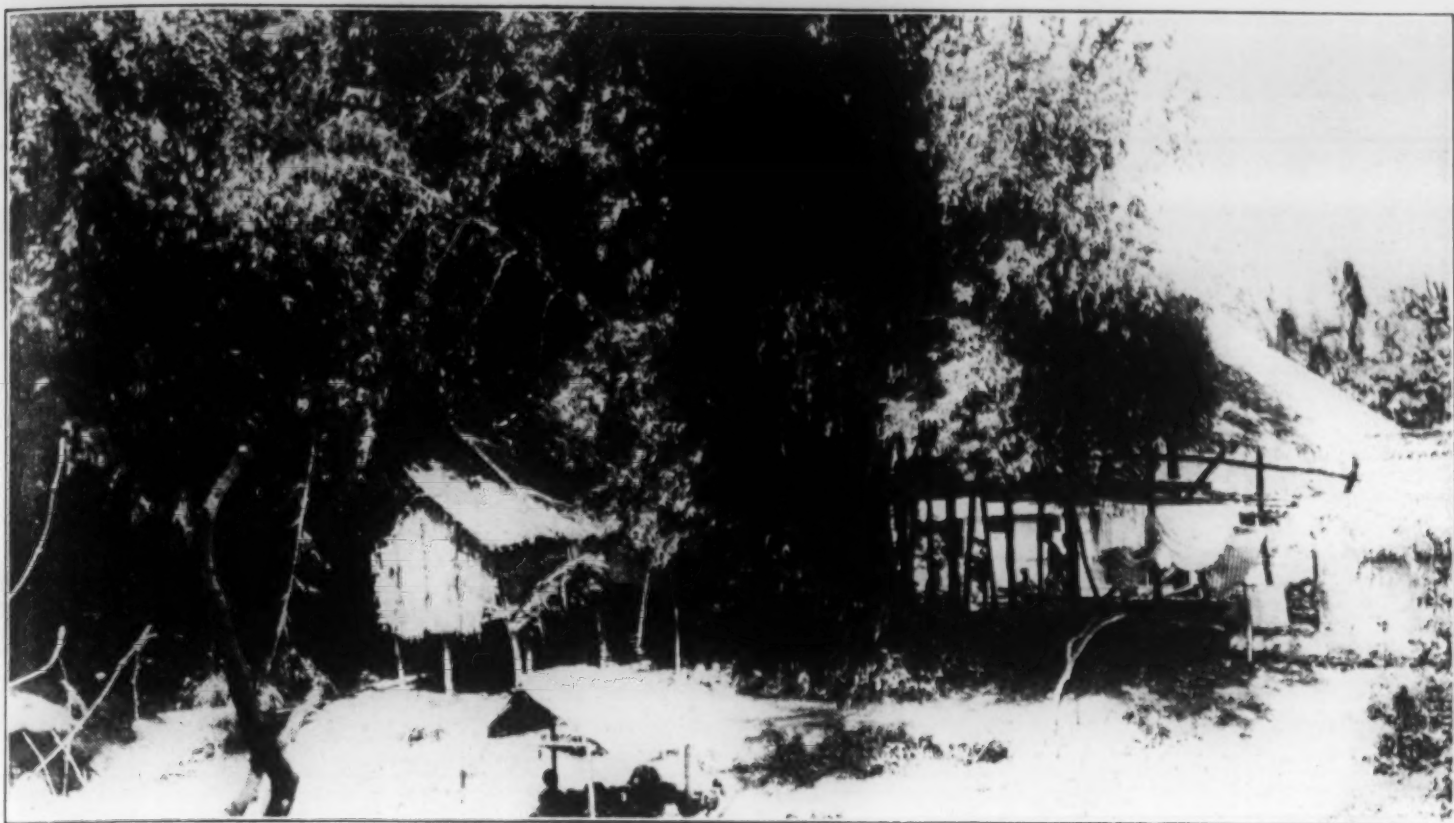
loyalty of these people to their missionary teachers and leaders is more intense than it ever was before. They look to us to be faithful to the promises we have given them to be their teachers and leaders, and put them squarely upon their feet till they can walk by themselves.

The service of the missionaries to the Government in the island of Panay can not be overestimated. They are most ridiculously under-appreciated. In spite of the contrast between the records of the developments of *pulahanism* in Samar and Leyte with that in Panay, many government officials still appear to look upon the missionary as a pernicious element in the Philippines, "disturbing the otherwise stable religious conditions" and "introducing new and complicating religious and social elements into the situation." It is even plainly stated that the Protestant missionaries are taking advantage of the ignorance and credulity of the *pulahan* peoples in Panay, and making proselytes of them by the hundreds, only to make their last state worse than the former one. The only apology for the work the missionary has done among these *pulahan*s is in the facts themselves. A frank and open-minded study of the history of the past ten years in the three islands of Samar, Leyte and Panay is all that is needed to vindicate the work of the Protestant missionary, and the splendid efficacy of the Gospel for soothing a hot temper and restraining the strong but subtle arm of vengeance, and dulling the edge of murderous weapons in the hands of a fanatical, semi-barbarous lot of mountaineers.

The Government has actually spent hundreds of thousands of dollars and scores of lives of American and Fili-

pino soldiers in the establishing of stable government in Samar and Leyte, and in punishing and restraining the fierce passion for blood on the part of the Visayan *pulahan*es in those two islands. The same government has never spent a cent nor wasted a life in accomplishing the same thing in Panay. And the Protestant missionary is the all-important factor that has produced such a contrast. Without the missionary in Panay, the same *pulahan* uprisings that have come to characterize Samar and Leyte would have been the certain development in Panay as well. And with the Protestant missionary and his work in Samar and Leyte that Panay has had, and the hundreds of thousands of dollars and the scores of lives, and the court-martialing of the "Bloody" General Smith in Samar, and the massacre of thousands of *pulahan* people in Samar and Leyte would never have been needed. It takes the world a long time to learn the potency of the Gospel of Peace. It takes the world a pitifully long time to learn that the reign of Jesus is far better than the reign of the war-god. How vastly better and cheaper it would have been to send two or three men, qualified for the great task, into Samar and Leyte in 1900, armed with the "Full armor of God, with the breast-plate of Righteousness, and the Sword of the Spirit which is the Word of God, and shod with the preparation of the Gospel of peace," that they might have dealt with the *pulahan*es in Samar and Leyte as they were dealt with in Panay! One or two men of the right stamp in each of these great islands could have done the work.

Let us not study the past and forget the present. The great opportunity to gather the whole *pulahan* group into the Protestant Church in Samar and Leyte in 1900 is forever lost. But the *pulahan* people still number tens of thousands in those two great islands. Opportunity for the Kingdom is still writ large on the map of those two great islands for the discerning disciple. The present duty is no less momentous than was the one we repudiated in 1900. And now our eyes are open. But let us remember that even to this day the great island of Samar, with more than 350,000 souls, is still entirely without a missionary. There are a few Catholic priests there, but no Protestant missionary. The priests can get control eventually of the town dwellers in Samar; but they can never win the *pulahan*es. That is a fundamental of the *pulahan*es—they fight the priests and the Church, and count them both arch enemies. But with tactful leadership and a large-degree of self-sacrifice on the part of one or two strong missionaries they will become Protestants almost *en masse*. One of the greatest opportunities facing the Protestant workers in the Philippines to-day is the great island of Samar, with its tens of thousands of superstitious, fanatical, sensual *pulahan*es, who could easily be won to accept Protestant leadership, for they are "sheep without a shepherd," to accept the Protestant Gospel, for they have no Gospel, and accept the Protestant's Lord, for they need and crave for a Lord to whom their sturdy hearts can give their devout homage.



A HOME IN CEBU

GOD'S MESSENGERS IN THE PHILIPPINES

BY EDITH WHITE JANSEN

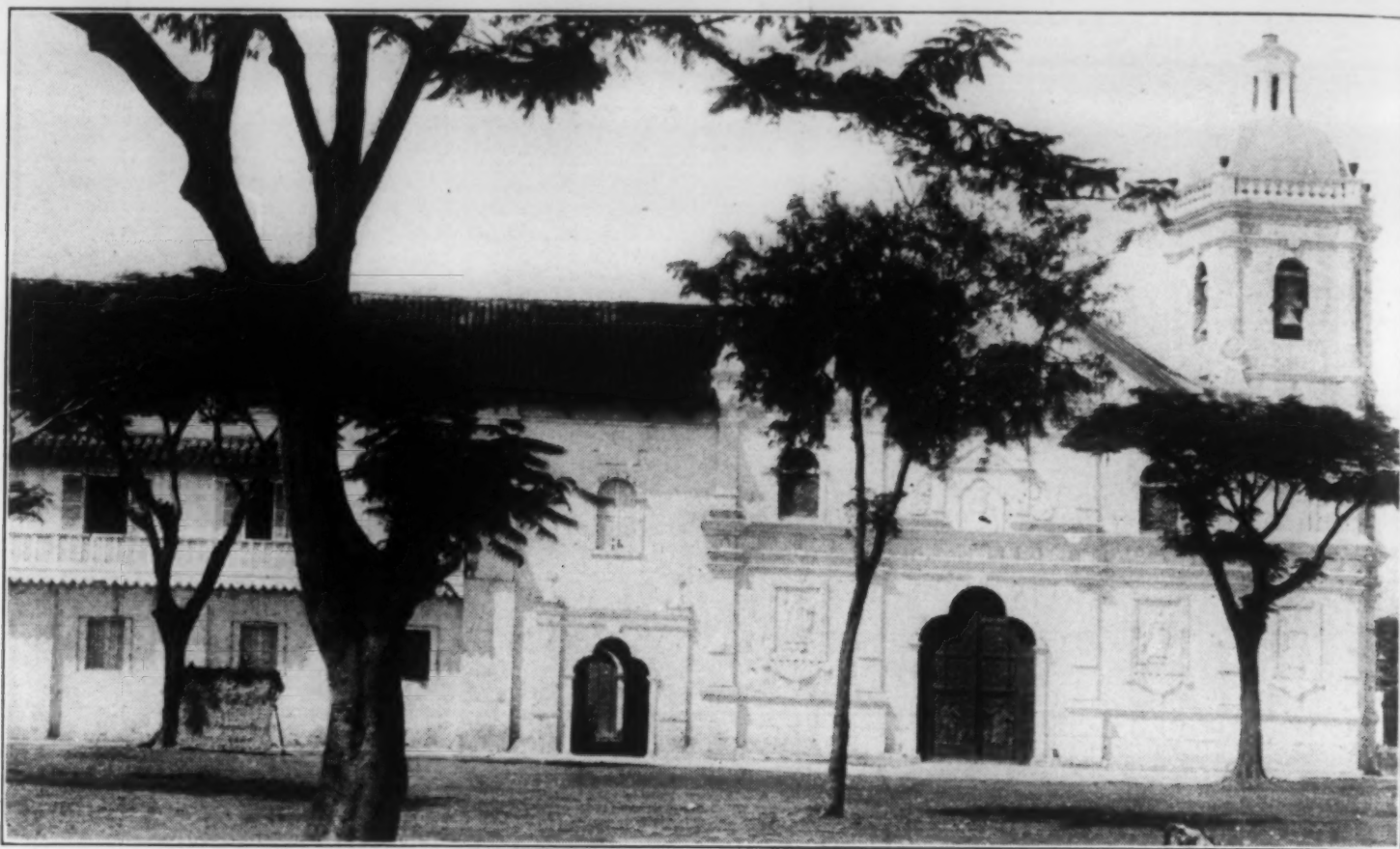
Missionary of the American Presbyterian Church

In a village in the south of Cebu Island, where three years ago there were no Protestant Christians, there are now 800 Filipino Protestants, out of a population of 7,000. Before that time the people had all unquestioningly prayed to their images and pictures, and trusted in the meditation of the saints. The people were in every way possible guarded by their priests from contact or exchange of thought with those in the city of Cebu. In the whole village no shop could be found, save a small Chinese store. The people seemed to live by barter among themselves, from time to time only taking their produce to the city by arduous journey, and there purchasing for themselves and others the necessities of life, which could not be obtained by them from their fields and coconut trees.

A young convert in Cebu was seeking employment. He succeeded in obtaining the post of numerator in the village of Oslob for the census of the villagers. There he began to spread

some knowledge of God's Word. Such questions as, "What is the difference between the Bible that the Protestants have brought into the islands and the Bible the Church has in its keeping?" brought about a spirit of inquiry, and then followed the borrowing of the priest's Bible. There were five large volumes with notes, but a few evenings spent in comparing the Bible called Rome's and the one said to have been written by the Protestants showed the people that had given their time to the study that there was no real difference between them. At the same time they found out that image worship had been forbidden by God, and several other things which the teachings of Rome supported and taught.

Some months later one of the men who had continued the study of a Bible given him by the young stranger—who had long since left their village—was declared to be a Protestant, and as such his fellow villagers were warned by the priest to avoid him.



A CHURCH IN CEBU. BUILT BY POOR PEASANTS

The man was astonished at the name given to him, and so were his friends. Who did they know who could have made him that most dreaded child of Satan? If the reading of God's Word, and consequent obedience to His commandments made them Protestants, then it was good to be a Protestant.

A short time later an evangelist passed through the village, and before leaving asked that those whom the priest had singled out as heretics and their friends might gather in the neighbor's home, where he had found himself made welcome. "Let us have worship of God before I leave," he said. "Worship of God," repeated those invited; "well, now, what does that mean?" "Culto a Dios"—"Worship of God." Such a thing had never been spoken to this people's knowledge in their language.

With much wonder some eight persons gathered in the neighbor's house. They partially learned to sing a hymn with a simple tune, and then their new messenger told them to kneel down and close their eyes, each one follow-

ing in reverent thought his prayer to God. One man of fifty years, and others, marveling what the closing of their eyes might lead to, knelt down. The spirit of inquiry after the God their souls were seeking was thoroughly awakened.

The church which their fathers had toiled to build, and which they had supported, now closed its doors against them. They were cut off from their past religion. Yes, they would even close their eyes, and try to join in this stranger's way of worshiping the living God.

Some of these villagers who knelt in prayer that night could almost have shouted aloud as they listened to the messenger's simple words of love and simple faith in God the Savior. As the oldest of the little meeting expressed it: "The first words he spoke broke my heart to pieces. I knew that I was in the true way. Glory to God!"

Stranger scenes if possible took place. Open-air meetings were held. The images of the new converts were taken from their homes and hacked to

pieces, and pictures of the saints, before which their parents and themselves had burned candles and lights through sickness and death, as well as on the special saints' days, were destroyed.

Villagers from other places, as they passed through that village, beneath the shadow of its numerous coconut

The knowledge of the fierce persecution of the converts in the adjoining village, where there are over four hundred Christians now, led to the Jansens determining to leave the city of Cebu for the time being, and to go and live among these villagers who have taken the Gospel to others. Many services for Bible instruction are held



A BIBLE-CLASS GROUP IN A PROTESTANT SETTLEMENT IN THE PHILIPPINES

The man in the group is a great grandfather, and all in the settlement bear his name. The other men are out harvesting

palm-trees, were heard to ejaculate wonderingly as they observed the heap of hacked images, "I knew that you could split a coconut, but I did not know that you could do the same with the heads of the Virgin and the saints."

From ninety homes in this village the sounds of songs of praise and prayer are heard as the families hold their evening worship of God.

in their home during the week, and everything is sought to forward the knowledge of the Truth among the people during the months in which they hope to make this village their headquarters from which to work. Will you pray that many who are now receiving Bible instruction may be taught by the Holy Spirit, so that they may be sent forth to teach others, and even be sent by their own people?



SOUTH AFRICA AND THE MISSIONARY PROBLEM

BY BISHOP B. LA TROBE, HERRNHUT, GERMANY

There lies before us a book whose dedication is strikingly characteristic of its purpose. "To the Christian Students of South Africa, who are yet to bear a great part in the evangelization of their native land." The book is entitled, "Studies in the Evangelization of South Africa"; its author is Mr. G. B. A. Gerdener, and its purpose is to call his Christian countrymen to do their duty to their country. The writer is himself the son of a missionary, who left his German home to bring the glad tidings to those in darkness in this land.

As the general secretary of the Students' Christian Association of South Africa, Mr. Gerdener approaches his subject from the point of view of a resident in the country, well acquainted with its religious conditions, its missionary history, organization and movements, its Christian resources in men and means, and its urgent needs and problems. The result is this timely book of about two hundred pages, well worthy the attention of the many who are interested in missions in South Africa in particular and in the Dark Continent as a whole. Chapter by chapter it leads up to a challenge, addrest just to those who should be most interested of all in the problems of South Africa with their bearing on the evangelization of the remainder of the continent. The writer is thoroughly convinced that South African missions can be and should be conducted by South African men and money, thus releasing both men and means for the burning necessities of the evangelization of the rest of the continent. He looks upon the European and American missionaries as the advance guard who have done yeoman service, but are now the "re-

tiring force." For he believes that the great Commander is calling for the advance of a still more effective "relief force" out of the million whites who are to remain in the country, whose relations with the natives will ever be of the closest nature, and who therefore must assume their responsibility, spiritual as well as political, toward the native races.

If the Christian sons of South Africa should accept this challenge in faith and holy zeal, and if they prove themselves both willing and able to assume the responsibility for the completion of the missionary enterprise in their own land, then we do not doubt that the "foreign" missionaries now in the country, and their home boards, would weigh the question of careful and gradual transfer for the sake of the larger interests at stake in the great mission field. Writing from the center of the mission of the Moravian Church, which commenced work in the Cape Colony more than 175 years ago, we may say that she has already proved her willingness for such steps, if they be plainly the will of God for His work. A dozen years ago she handed over her stations in Greenland to the Danish State Church, and the issue has justified the wisdom of the resolve. The problems of self-supply and self-support in South Africa have long been familiar to the central board of the Moravian missions, and of late years they have assumed ever-increasing urgency also in their bearing on the needs and opportunities of our newer work in German East Africa. These problems have been faced by our missionaries in the Cape Colony and Kaffraria, both in conference with one another and with those of other societies. At the pres-

ent moment they form one main subject of earnest consideration for the visitation of a member of the home board to both those mission fields, so closely related, albeit with many differences, which complicate the situation for our Church.

Mr. Gerdener defines South Africa as the portion of the continent south of the Zambesi and Kunene rivers. The latter stream marks the northern boundary of German South West Africa. With this exception and a part of Portuguese East Africa, the whole territory is British, and includes the new Union of South Africa.

The fact that its dominant races are professedly Christian, and that evangelization has been carried on for more than a century among some of its native tribes, goes far to make South Africa a Christian country. Yet it must be confessed that six out of the seven millions of its native population are still heathen. And if South Africa can show one million native Christians, what of the remainder of the huge continent? According to the Statistical Atlas published by the Edinburgh World Missionary Conference, the rest of Africa, with its 140 millions of heathen, can not show another million Christians. It is startling that the comparatively small corner at the South claims half the total of the African native Church.

In other respects, too, the conditions to the north and to the south of that line, from the Kunene to the Zambesi, are amazingly different. Among the 7 million natives of the South 43 missionary societies are at work; and they have planted 813 stations, manned by 907 ordained foreign missionaries. For the 140 millions of the rest of the continent 51 societies are caring, and

they have established 307 stations, with 652 foreign missionaries. It is true that the available statistics show a quite different proportion of ordained native workers, being about 1,150 for "the rest of Africa," as compared with 275 for South Africa. And here we are inclined to agree with Mr. Gerdener that this is an added reason for a wise redistribution of the foreign force of South Africa, and especially for an energetic development of its native force.

In justice to South Africa, it may not be forgotten that both white and colored missionaries have been provided by the colonies for their own country, and are being sent from thence to other parts of the continent and of the world. The Dutch Reformed Church in particular has become a truly missionary church. She is the one missionary organization of South Africa which is not foreign to the soil. Already she cares for the largest proportion of the natives in the Cape Colony. Besides this, she takes effective part in the Livingstonia Mission of Nyasaland. But Mr. Gerdener claims the sons of these colonies in the first instance for the evangelization of their own land. He pertinently asks why the man who knows the language, customs and needs of the South African native should become a missionary to the Sudan or China, and the man to whom any part of Africa is equally unfamiliar should be encouraged to come to the South?

Let it be remembered, however, that our author deals with the missionary problem of South Africa in its relation to the needs of the whole continent. For the rest of Africa is as terribly undermanned from a missionary point of view as China or In-

dia, and far more so than Japan or Korea. And its need is doubly urgent, for Islam is advancing southward and threatening to absorb the native African races. Therefore, South Africa must more and more approve itself as a strong bulwark against this Moslem menace; indeed, as the base for the Christian reconquest of Africa.

In pleading for reorganization of the missionary force in the interests of the whole continent, Mr. Gerdener by no means falls into the error of declaring South Africa overmanned as a mission field. He takes no exception to the number of foreign missionaries, but to the multitude of societies. Wisely distributed over the whole area south of the Zambesi—and Portuguese East Africa is to-day more open to be possessed than ever before—he considers the present staff “only fully adequate and no more. But this distribution is yet to be, and in the meantime societies of many nationalities, view-points, persuasions and methods of work are contending with one another for prior occupation or spending much precious time in keeping clear of each other, instead of pressing on with holy zeal and steadfast faith to cover the pagan soil and meet each other with joy.”

No, there are not too many men, but there are too many minds and methods. South African missions have reached a stage when the overlapping of competing missionary agencies is as culpable as it is unwise. A few years ago Dr. Andrew Murray reviewed the situation in this most crowded of all mission fields in his book, “The Kingdom of God in South Africa.” He quoted the number of societies at thirty-one; since then a

dozen more have entered, and there are now forty-three. From the standpoint of the oldest of these missionary organizations, which was also the first in the field in South Africa, we can not but think with Mr. Gerdener, that not a single new society should contemplate work to the south of the Zambesi.

We are equally in agreement with his next point that, with a view to concerted and effective action, every society now at work in South Africa ought to overhaul its aims and methods carefully and prayerfully. Of course there are difficulties to be overcome in any scheme of reconstruction. Perhaps those who have labored longest in the field best know how serious these are. Simplification and unification of the native Church can not be easy where its history goes back through so many decades to beginnings so various, and so unavoidably on denominational lines. Most of the Moravian congregations in South Africa date back to the days of Hottentot slavery and Kaffir wars. And it is as praiseworthy as it is natural, if members of such long-established congregations cling with tenacious attachment to that section of the Christian Church, which in the providence of God brought them the blessings of His Gospel.

An added peril of the present is the Ethiopian movement, which unduly magnifies the differences of race and color. Mr. Gerdener aptly remarks that, while its spirit of home-born liberty has considerable justification, its methods have made it a caricature of self-direction and self-support. From a Christian point of view, South Africa belongs neither to the white nor to the colored man. It belongs to their

one Lord, and His children of both races must cordially cooperate in the mutual endeavor to make it truly His.

One of the primary steps toward effective progress in South Africa is the carrying out of the "Mission Stations Communal Reserves Bill," recently passed by the Cape Parliament. This act makes provision for the management and control of such lands as are held in trust by any society for the natives, and for the granting of titles to registered occupiers. It promises not only social and economic advance, but also spiritual progress as a consequence. As Mr. Gerdener says: "No self-support or self-direction is possible in church matters without

self-respect and self-help in temporal affairs. Without the right to possess property, or at least homes, the condition of the native will always be one of fickleness and irresponsibility."

We will neither belittle nor dwell upon these and other difficulties in the way of mutual consolidation and redistribution of the missionary forces. They are not insuperable, if only one main lesson of the recent Missionary Conference at Edinburgh be taken to heart by all concerned. That lesson is that the world is to be evangelized by the united mission of the *one* Church of Christ rather than by the various missions of different denominations.

MISSIONARY HYMN*

BY THE REV. HENRY BURTON, D.D.

There's a light upon the mountains, and
the day is at the spring,
When our eyes shall see the beauty and
the glory of the King;
Weary was our heart with waiting, and
the night-watch seemed so long,
But His triumph-day is breaking, and we
hail it with a song.

In the fading of the starlight we can see
the coming morn;
And the lights of men are paling in the
splendors of the dawn;
For the eastern skies are glowing as with
light of hidden fire,
And the hearts of men are stirring with
the throbs of deep desire.

There's a hush of expectation, and a quiet
in the air,
And the breath of God is moving in the
fervent breath of prayer;
For the suffering, dying Jesus is the
Christ upon the throne,
And the travail of our spirit is the travail
of His own.

He is breaking down the barriers, He is
casting up the way,
He is calling for His angels to build up
the Gates of Day;
But His angels here are human, not the
shining hosts above,
For the drum-beats of His army are the
heart-beats of our love.

Hark! we hear a distant music, and it
comes with fuller swell;
'Tis the triumph-song of Jesus, of our
King, Immanuel!
Zion, go ye forth to meet Him! And,
my soul, be swift to bring
All thy sweetest and thy dearest for the
triumph of our King!

* From *The Bombay Guardian*.

THE EDUCATION OF CHINA'S DAUGHTERS

BY MISS EFFIE MURIEL BOND, HING HWA, FUKIEN, CHINA

Missionary of the Church of England Zenana Mission

Just at this time the whole world is looking at China and wondering what will happen now that she has awakened from slumber. One thing is taking place before our very eyes in this city of Hing Hwa, a few days' journey from the large city of Foo-chow, in the province of Fukien, namely, an increasing desire for the education of China's daughters. Parents are keen and anxious for their daughters to learn all that can be taught them, and not only Christian parents but heathen as well. This fact should stimulate all who read of it to increase their efforts to support Christian mission schools in this land.

Now is the great day of opportunity for enlarging the scope of this work, a golden opportunity, which if allowed to pass by will cause disaster in this land and a lack of fruitfulness in our own lives. It should be, and must be, an inspiration to us. At present in the Church of England Zenana School there is a class of elder girls who would rank creditably with many a home class of girls of similar age in Bible study and other studies. Some of our teachers have passed through the school, and are glad to remain and help in the work.

China's daughters will in future mold this nation for good or ill. What have we done to help them? Can any one read of China to-day without a keen or burning desire to have a part and share in the work of bringing some to the light of the truth of the Gospel of Christ, without whom all our teaching is in vain? The Chinese Government is trying to educate their daughters without Christ. The result will be most disastrous for a girl whose knowledge does not include

Him who is the Way, the Truth and the Life.

At present we are using a large Chinese house, which is in a tumbled down condition, full of rats (and in this city plague abounds), undrained, therefore very unhealthy and very damp in the rainy season. Could we be in a more deplorable situation? And surely this warrants an appeal for help. Our accommodation is very limited for boarders, and still more so for day pupils. We have fifty-seven girls on the roll, and every term more come, so that we are forced to refuse pupils. Here is an investment for time and eternity. A little given to God's work in this heathen land will increase in His hands. Think carefully and prayerfully.

1. The voice of God is calling for help against the mighty foe in this land.

2. The voice of China's daughters is calling loudly for help in their poverty, distress and ignorance of all that is right and good and healthy and pure.

3. The voice of one of God's servants, laboring in this land amid innumerable difficulties—disease, sin and death abounding on all sides, such as one never sees in the home-lands—is calling for help that these girls may learn (1) to understand a healthy body and trained mind, and may develop them; (2) that they may overcome and be free from sin through the power of Jesus Christ.

This appeal is sent by one of the most honored friends of the Editor-in-Chief, Mr. and Mrs. Ralph Walker, of Leicester, England. They were his traveling companions on the recent journey to Japan, and spent two

months on a visit to the mission station in Hing Hwa, China, where a son, Dr. Ronald R. Walker, is working at his own expense. We could wish that some Christian steward may be moved to help supply the urgent need, and may share in this noble and fruitful work for the Master. Mr. and Mrs. Walker have given very largely to the support of the medical station, having built a hospital and contributed generously in other ways.

The girls' school is doing excellent work under the care of Miss Bond, but is greatly hindered by most adverse surroundings. A good, sound Christian education is given, and many girls are trained to become teachers in the native schools. Mr. Walker says:

"China's women must be reached by their own people, as the opportunities are far too vast for white missionaries to undertake. Miss Bond is helped by young Chinese women whom she has trained, but the work is so great that many applicants have to be refused. I do not understand how one lady can undertake so great a work, but like many of our missionaries Miss Bond is working far beyond her strength. The health of herself and pupils also suffers from the dark and unsanitary rooms.

"Christian teaching pervades the whole. Many of the girls are truly converted and lead earnest Christian lives, so that they carry Christianity by their lives' example and precept to their homes during the holidays and after leaving school. Some meet with great opposition from heathen relatives, but remain true, and by their changed lives become a power for Christ in homes which the missionary can not reach.

"There is ample ground available for good school buildings, which can be put up for the small sum of \$2,500, and I would earnestly appeal to friends to provide this small sum.

The Pastors and Churches

"I spent eight weeks in the Poreng district of Fukien province last spring, studying the needs of the people and visiting many of the churches while staying with my son, Dr. R. R. Walker, in Hing Hwa city. The district is a very fertile agricultural plain, surrounded on three sides by mountains. The population is immense, at least 5,000 villages, and of these 3,000 have not been worked or heard the Gospel. The hill population is also very large, and during one day's trip to visit churches we met great numbers of women, mostly carrying firewood, bamboos, baskets, etc., to the city. We counted over 2,000, and then gave it up.

"The people are a sturdy, independent and pugnacious race, similar to the pioneer folk of olden days at home. They are no 'Rice Christians,' as no help is given in the way of charity, nor do they join the Christians in hope of protection against lawsuits and feuds, for none is given.

"We had many opportunities of seeing the catechists and church-members, and were greatly impressed by their self-denying earnestness in the Lord's service. The Chinese Church is self-supporting and entirely independent, Rev. C. Shaw and one traveling catechist alone receiving help from abroad.

"For some time I felt very unwilling to do anything to render it less necessary for all members to deny themselves to help in the Lord's work; but after going very fully into the matter

I became satisfied that this will not be the case, but if the \$5,000 they seek is raised it will secure that each catechist receive his \$45.00 per annum, and also will enable new churches to be opened. Many of the catechists could easily earn \$150 per annum in secular situations, but they are willing to take less than half the amount as Christian teachers for the Lord's sake."

The following is a translation from Chinese notes by Seh se Sen, signed on behalf of the pastor, catechists, school-masters and members at Hing Hwa:

"The Hing Hwa District Church was begun in 1877 by missionaries from Foochow. Down to 1893 the work was small, and only fifty-six persons were baptized. Instruction was given by occasional visits from Foochow. There were two churches and three catechists. Forty dollars was collected annually. In 1894 Rev. C. Shaw was permanently appointed to the city, a man of great earnestness, and the people gladly received his instruction. The church became more important, and from 1894 to 1910, through the Holy Spirit's blessing, 1,195 were baptized, 56 churches established, and 13 schools, with 284 scholars attending, and 32 catechists and school-masters.

"The harvest is great but the laborers few, and it is difficult to spread the Gospel through the district. For want of money catechists can not be sent. The members offered for catechists' salaries, the highest from \$60 to \$70, down to from \$20 to \$30 per

annum. Twenty-eight churches gave \$1,500 as salary for twenty-six catechists. Rice is expensive, and the catechists' wages should be at least \$50, Mexican, per annum; but owing to insufficient funds they are obliged to take less, and one catechist had to serve two churches.

"The catechists are not able to properly attend to the two churches, and the members have fewer opportunities of hearing the Gospel. The catechist may be an earnest and zealous worker; but if his thoughts have constantly to be occupied by seeking for the means of livelihood, he can not efficiently serve the church.

"The Church Council have earnestly sought means to remedy the difficulty; they can not open new churches and are very anxious not to close old ones. Three years ago the Church Council made an effort to collect \$10,000 as a sustenance fund, the interest of which was to be used in making up deficits in catechists' salaries; but all they could raise was \$2,000, the interest of which is used.

"The Church Council hope that those who love the furtherance of our Lord's kingdom will unloose their purse-strings and help in making the Church in this district strong, its roots deep, and its branches wide-spreading. We hope friends will not be offended by our request for help, and that the earnest prayer of the Poreng church will be granted. Six churches have a leader and a catechist; in the others, if they have a school, one man has to do the work of both. There is one native pastor for all the churches."

THE ABORIGINES OF SOUTH AMERICA*

A STUDY FROM A MISSIONARY AND COMMERCIAL STANDPOINT

BY R. J. HUNT

Is it worth while trying to preserve the Indians of South America? The question, which was asked by a well-read man interested in the progress of South American affairs, implied that the natives were a dying race; that they were a menace to the settlers, and a hindrance to the general welfare of the various States.

For centuries the red man roamed at will over the vast plains, and hunted unrestricted in the deep forests. He cultivated the land where he chose to set up his rude hut, and fished in the rivers or swamps in his vicinity. Each tribe fixt its own boundary and formulated its own laws, and, apart from a few tribal differences (arising from some family dispute, irregular marriage contract, an insulting word, or desire to plunder), which might result in a skirmish, or in some cases a desultory feud between the tribes, the Indians otherwise lived a peaceful, primitive existence.

Their quiet was interrupted by the occupation of their country by the Spaniards and Portuguese, the introduction of slaves from Africa, and a long line of settlers who poured in from all parts of the world. These pioneers of civilization settled on the land, married, and peopled the waste places, and left to their children the large plantations, enormous sheep and cattle farms, or colossal businesses that they had founded. Some of these early colonists were of a friendly disposition, and treated the natives kindly, much in the same way as they did their horses or their dogs; others, with a high sense of honor, were just and considerate to the aborigines; a fair percentage of them (especially those in the wild, remote districts) freely mingled with the natives and married one or more of their women; but the great majority of the settlers looked upon the natives with suspicion and distrust, if not with abhorrence.

With the influx of immigrants and the natural increase of the descendants

of the pioneers came the growth of trade, the extension of agricultural pursuits, and the opening of mines, with the inevitable introduction of suitable means of traffic. There came simultaneously the desire for independence and the consequent rise of republics, with a demand for progress and a clear determination of territorial bounds. As the population increased lands went up in value till the price near the large towns became prohibitive, and the virgin country to which the Indians had perforce to retire was coveted. Railways were opened up in various directions, the great rivers were supplied with steamers which plied up and down them, trade increased, companies were formed, and numerous interests started.

For scientific and commercial purposes expeditions up the great waterways and across the trackless plains were organized and carried out with varying success; but even to-day there remain vast regions unknown and unexplored except by the red Indians. Despite the advance of civilization and the invasion of their territory by the farmer, planter, trader, miner, and scientist, some of the native tribes quietly held on, hunting and fishing while supplies lasted, and gradually mingling with the colonists, who employed them in simple work or trained them to some of the civilized arts of life. As their tastes improved, the constant supply of fresh beef, bread, vegetables, and sweets made the Indians discontented with their precarious mode of living, and many threw in their lot with the settlers.

Some of them, who were treated in a friendly way, would visit the settler and lounge about his place thankfully picking up scraps of food and exchanging their natural woolen garments for food and drink, content to clothe themselves in rags or sacks, and learning more of the vices of civilized life than of industry, temperance, and purity. With their constitutions weak-

* Condensed from *The East and the West*.

ened by the lack of regular food and suitable clothing they contracted disease, and the outbreak of an epidemic of measles, smallpox, or pneumonia in the district would leave the tribe almost extinct.

Other and more warlike tribes resisted the invader. An unkindness arising out of a friendly visit, or a slight indiscretion on the part of the colonist would be sufficient to rouse a tribe to loot cattle or horses. If this act were revenged in any way the tribe would probably rise *en masse* and attack the ranch, and would sometimes set fire to the dwelling and murder the inhabitants, driving off their cattle. This would be followed by an appeal to the Government for protection and redress, and a military expedition would be equipped and sent to destroy the Indians. Thousands have been massacred in this way, and the survivors live in danger of meeting a similar fate. The more intelligent members of the various council chambers in the republics have come to realize, however, that there must be found better measures for the reduction of these aboriginal tribes which do not involve their destruction but provide for their becoming useful citizens of the community.

In the Gran Chaco

In the region known as the Gran Chaco, in the heart of South America, which is owned by the republics of Argentina, Bolivia, and Paraguay, the Indians have been little molested by the white man. As civilization advanced they fled into the recesses of the forests, swamps, and plains of that primeval country, and have remained primitive and unspoiled. Some of them venture occasionally into civilized life to catch a glimpse of a steamer or to spend a few weeks on a cattle farm or in a sugar plantation, and then return to their natural fastnesses and simple modes of life. Some tribes have been persuaded to engage in regular work at certain times of the year—*e.g.*, in wood-cutting, harvesting cotton and sugar, and other unskilled

labor—but they spend the rest of the year in their old ways. In these interior parts the Indians are both numerous and vigorous, and there is no reason to think that they will die out. They are divided up into tribes varying from ten to a hundred thousand, and speak different languages or dialects. At present they have plenty of room to roam and hunt, but no provision in the way of a reserve has been made for them. The land has been marked out on paper and sold to private companies or individuals, and as the country opens out the Indians' sphere will become proportionately restricted.

The Indians, however, do not lack friends among the influential and cultured residents in South America. An association has been formed for their protection. The wealthy landowners value the natives as workers, and the humanitarian opposes a policy of extermination. A strong public opinion, due to the action of a few ministers and the energetic publications of the editor of an important daily paper, is gradually being formed, which in time will do a great deal toward securing justice and consideration for the many Indian tribes of the Gran Chaco.

To the sainted Allen Gardiner, a captain in the Royal Navy, belongs the honor of bringing to general notice the condition and great need of these aboriginal peoples. He traveled far into the interior of the Chaco and formulated plans for reaching its tribes before he started to the more needy peoples of the extreme South, where he laid down his life while endeavoring to take the Gospel to them. He has had a noble succession of followers, and in particular the venerable Bishop Stirling, first Bishop of the Falkland Isles. Through his exertions, the repeated requests of Dr. Stewart, the British consul in Paraguay, and the influence of Admiral Sir James Sullivan the South American Missionary Society decided to start work among the Chaco peoples.

In 1887 Mr. Hendrickson was sent up to Paraguay to make inquiries, and

the following year he and two others were appointed to the work. The leader, however, was not used to a rough life, and tho he kept uncomplainingly to his post, he contracted a severe chill and succumbed at the end of the year 1889. Bishop Stirling then appointed a young layman to take charge of the work—Mr. W. Barbrooke Grubb—who had had several years' experience among the Yaghans of Tierra del Fuego.

The site that Hendrickson chose lay on the Chaco bank of the River Paraguay, about thirty-three miles north of the little Paraguayan town of Villa Concepcion. It was situated at the mouth of a stream, or "riacho," that emptied itself into the Paraguay at this spot, and near an Indian "toldo," or village, where there dwelt an old chief whom the Paraguayans called Fernandez. The name of the mission station was therefore called Riacho Fernandez. A log hut was built and a piece of ground enclosed for a garden, and an attempt made to establish friendly relations with the Indians of the toldo. The natives were very degraded through contact with the low-class Paraguayans, and Mr. Grubb felt from the very first that he would have to travel into the interior and reside among the people inland if he wished to find the purest types and those who would be ready to accept the Gospel. A small steam-launch was supplied to the mission, and Grubb early formed an acquaintance with a surveyor who was interested in the Chaco and anxious to penetrate it to its depths. The two agreed to make a preliminary trip up the Monte Lindo, a stream south of Concepcion. This was followed by a voyage up the Rio Verde, some miles north of the mission station. Both rivers were choked with fallen timber and dense water reeds, and traveling was slow and dangerous. Snags had often to be sawn or chopped under water, and the screws set free from trailing water plants, but by dint of dogged perseverance they explored a long way inland. The course was very winding,

the water brackish, and the depth uncertain, the river in rainy seasons overflowing its banks, and during a period of drought shallow or dry. These two expeditions, supplemented by later investigations by land and river, prove the unsuitability of these waterways as a means of communication with the interior.

After spending several months in picking up a slender vocabulary, Grubb, unable to rest any longer near the river banks, determined to make an exploring journey to the Indians of the interior. He was warned by the Paraguayans of the terrible death awaiting him if he made the attempt, but he persuaded some of the "Coast" (*i.e.*, river) Indians to guide him, and started on horseback into the unknown. Everything was new to him, and every precaution was taken to avoid giving offense or creating distrust among the natives. He learned afterward of the roundabout way by which he had been guided; but he pushed ahead well into the country, and was favorably tho cautiously received. He learned a good deal about the country, customs, and home life of the people. One night he stayed at a village where a feast was in progress. Feasts are held in honor of the coming of age of both sexes, and merely for pleasure when food is abundant. A favorite drink is made from honey and the bean fruit (*algaroba*), and the natives are very noisy when they have partaken of this native beer. Grubb did not feel at all comfortable as he lay on the ground under his mosquito-net listening to the monotonous chanting, which continued right through the night, and the altercations of the intoxicated feasters. After some weeks he returned to his quarters at the coast, determined to use his splendid physical powers in traversing the country, visiting these scattered villages, and endeavoring to raise them mentally and morally.

On his return to Riacho Fernandez he found his fellow missionary anxious to leave. Moreover, difficulties had arisen about the occupation of the

land, and it was thought best to abandon it, as the agent proposed setting up a wood-cutting establishment. Deprived thus of companion and mission station, he received orders to visit the Brazilian frontier in Paraguay proper as a possible sphere of work. He saw a good deal of camp life, but a revolution broke out and forced him to return. On his arrival in Concepción he received notice from the Land Company that their store had been pilaged by Indians, and a request that he would come and see if anything could be done to regain the goods or their value. Grubb at once returned to his old station, and, after making a few inquiries, set off on horseback into the interior to trace the stolen property. He found the thieves about twenty miles inland, and prevailed upon them to bring to the company's agents an equivalent value in skins and feathers. This incident decided Grubb's career. He had no inclination to leave the Lenguas, or Lengua-Mascóy, as the Indians of this part are called, so he forthwith built for himself a hut at the place where he had discovered the thieves and lived there for several months. His confidence in them and his action in resigning civilization to live among them proved him to be their friend, so that he had practically no further difficulties.

Having gained their confidence, he began to wander about among the distant villages, inviting the young people to come and help him build a station. They responded to his invitation, and after careful investigation he chose a high spot on the banks of the Rio Verde, about thirty miles inland from the River Paraguay. He built a house for himself and fences for cattle, and enclosed land for gardens. The Indians flocked round him and helped to the best of their ability. Tho he was unskilled in the use of tools and had considerable difficulty in teaching them how to handle the ax and spade, by his indomitable persistence he accomplished a great work. He next secured a bullock-cart and an assistant to drive it, and brought out provisions,

implements, and other necessities, including articles for the payment of labor.

Another important department of work was then started; namely, trading. The Indians were accustomed to throw away the skins of the animals slaughtered in the chase, and the feathers of the rhea, except a few they wanted for personal adornment or for use in their huts. Grubb pointed out to them the value of these articles, and offered to sell them for them and give them an exchange in beads, knives, axes, files, mosquito-nets, etc. This served a double missionary purpose: it attracted the people to the station, and it prevented the Indians coming into contact with unscrupulous traders. In later years we tapped the whole country from a trading-point of view, and, to meet the requirements of trade, had to run special carts, which we paid for out of the small profits. Some Indian young men were then trained in this particular work of bartering, so that eventually they might possess shops of their own and trade with their less privileged friends of distant villages.

In 1892 other workers were sent out to join him, and after they had settled down to their new surroundings and could carry on the work of the station, Grubb felt himself free to carry out some long-cherished plans of a prolonged visit to the Western tribes, and to reconnoiter for a more suitable and central mission station. He went from village to village, spending a few days in each place, enlarging his experience and increasing his knowledge of the people. He was present at a native burial, for example, and saw how the body was doubled up into a sitting posture and placed into a shallow grave, together with the dead man's bag and personal treasures. Three arrows were shot through the heart and his bow was then broken and cast into the grave. On the return of the party the village was burned to the ground, and the possessions of the deceased were burned, or, in the case of animals, killed and eaten. The rela-

tives crop their hair and blacken their faces as a sign of mourning, and then remove to a distant place for about a month. In one case Mr. Grubb saved a child from being buried alive with its mother. He waged constant war against the practise of infanticide, and successfully prevented the starvation and premature burial of a number of old and infirm persons of both sexes.

The Lenguas are not polygamists, but they sometimes leave one wife and take another. The original cause of dissent often emanates from the wife, who has no difficulty in remarrying. As a rule, after the birth of the first child the husband and wife are faithful to each other. The custom prevails for the man to leave his own clan and go and live with his wife's people, the relationship being traced on the female line. The villages are generally small, containing six or seven families, and numbering about fifty souls, tho some have been known to contain a population of 200. The huts in the villages are the simplest that could be imagined, and consist of a few branches placed in the ground surmounted with grass and leaves, or a reed mat resting on a couple of props. The people have few possessions, and live a quiet, contented life of hunting and fishing, occasionally spending a few days in their gardens. In the summer both sexes collect the various wild fruits and edible roots. The women are industrious; their few sheep supply them with wool, which they spin, dye, and weave into blankets and belts for the men; vegetable fibers are prepared and twisted, from which they make bags, cradles, and fishing-nets; they also make clay cooking-pots and water-jars; and for dress use softened skins for skirts and untanned pelts for winter wear as mantles.

The soil for the most part is unsuitable for agriculture on a large scale, but here and there can be found patches of good garden ground which produce abundant crops so long as the conditions are favorable; but, in addition to the difficulty caused by locusts and various grubs, there are

the more formidable troubles of floods or droughts to contend with. The year 1892, for example, was one of drought, and preparations for a good harvest at the little station of Thlag-nasinkinmith were doomed to disappointment, as practically all the crops failed. The next year was one of flood, the houses, fences, outbuildings and gardens being so inundated that they had to be abandoned. Grubb now set to work to find a permanent site, and after several attempts to settle in various places, land was purchased and building was commenced at Waikthlatingmangyalwa in 1895.

At this time the workers were four in number, and having decided upon Waikthlatingmangyalwa, which was situated about a hundred miles from the river, as the center of operations, we disposed ourselves in the following way: One of us had to remain at the river to be in general touch with the world and to attend to business matters, such as correspondence and the purchase of goods; another took charge of the transport department for taking supplies into the interior; a third remained in charge of the station; while the fourth was free to move about as occasion demanded, and to push forward itinerant work among the surrounding peoples.

The transport of goods first demanded attention. A road had been cut to the first station, and it had been a comparatively easy task to take out bullock-carts there, but the "camp" beyond was more difficult to negotiate, being subject to inundation. Several deep swamp streams had to be crossed and a road cut through three or four fairly dense forests, while most of the open camps were filled with the serried ranks of ant-hills which required leveling. Experienced European drivers told us that it was impracticable to convey goods by means of bullock-carts over such a track, and the Indians, from a superstitious point of view, objected to the foreign vehicle advancing into the heart of their country. They therefore set to work with charm and cant to hinder

its progress, and, worst of all, we had no capable assistants to do the heavy work. Hitherto we had few needs, and our food and mail were conveyed on pack-horses; but now the success of our work depended largely on an adequate transport service. We set to work, therefore, to cut a rough track, and, by improving it every time we passed along, we managed to take out a cart or two every few months. When the natives found that we were so determined, and that the witch doctor's charms were powerless to prevent the arrival of the carts, they gave us their assistance. They were, however, indifferent workmen, and needed years of training. Later on we cut a new road to the river, built rest-houses and fences for the animals, supplied boats to the streams for the crossing of the goods, and had a regular supply of natives for the train of carts. Tho still arduous, the transport is now on a firm basis. Regular communication is kept up with the outside world, and the driving and camping is now done by trustworthy natives. The days of short commons are now rare, and the modern missionary has not to go about in bare feet in order to save his boots, to make a pair of trousers out of a rice sack, or to dry the once-used tea-leaves for a second or third brew. The agent at the one end receives his orders and supplies the goods, the native carters pack the loads and take them safely to their destination.

Having solved the transport difficulty, we prepared to build up the station. The work before us consisted in the industrial training of the natives in order to fit them for the battle with civilization and competition with other races. We ran up several rough shanties, but took our time in the building of a capacious mission-house. The country was canvassed for helpers, and the most intelligent were chosen and persuaded to take up residence with us for a number of months. The promise of a mare or calf as a reward and the regular supply of food influenced them in their decision to stay. A corral for cattle was built, a small

paddock made, and ground was cleared for a garden. Our circumstances compelled us to keep cattle to provide milk and fresh meat for ourselves and employees; we also had a number of sheep and goats.

We further conceived the idea of training the natives to various branches of cattle work, such as marking, herding, slaughtering, tanning of hides, plaiting of lassoes, and dairy work, aiming eventually at securing for each a settled home, with a small farm, cattle, sheep, and hens. We worked side by side with these grown-up children, using every opportunity to teach them the great moral and spiritual truths that were ever uppermost in our thoughts. We taught them the use of the ax, saw, hammer, and spade; caused them to realize the difference between straight and crooked, length and shortness, depth and height, tried to instil into their unwilling minds the necessity of continuous labor during work hours; explained to them the value of money and the advantage of acquiring property; and demonstrated the superiority of a palm water-proof dwelling over their grass huts.

Incidentally, hard work, regular food, and more stable houses dealt a heavy blow to their superstitions. Those who had been afflicted with chronic dreams and visions of ghosts requiring energetic chanting and nocturnal rattling of gourds began to enjoy sound slumber. The half-weekly feast became less frequent, and the burning of houses and property a still rarer event. Gradually the natives settled down to regular work, and desired to gain a certain amount of efficiency in building and thatching, fencing and well-digging, felling of trees, sawing timber into lengths, cattle work, and gardening. Later on the younger men went into a well-appointed carpenter's shop and saw-pit, and were instructed, under a thoroughly qualified teacher, to construct a building accurately fitted with doors and windows, and furnished with seats and tables as required. Re-

cently one of the young men with the apprentices built and fitted a new school, and in his odd time gained a little pocket money by renewing gunstocks for his friends. Another made a bullock-cart and furnished his cottage with chairs and tables. Instead of the rickety beds, lacking softness but superabundantly supplied with irregular prominences, that were in vogue in the early days, the latest arrivals are supplied with carefully planed wooden frameworks supporting an elastic hide bed, and the uneven top of a box has given place to smooth, steady tables and desks. Lashings for the bullocks are supplied from the farm department, as well as a regular supply of milk and meat. The workmen are registered and paid by the native clerk, and are served with what they require from the butcher's shop, green-grocer's, or the native stores, and at the end of the year each worker male or female, can compete at the "exhibition" for prizes for the best work in all branches of industry.

From the first it was apparent that it would be a very one-sided mission if only men were dealt with. The country and conditions of life were not suited to European women, so again we made our necessities the occasion for the training of the native women. It is said of the Chaco that every insect carries a sting and every tree a thorn; certainly we suffered considerably from the teeming insect life, and our clothes bore abundant traces of their contact with thorns and spines. The darning and mending, washing and sewing became tedious in the extreme. We therefore instructed the women in these delicate feminine arts, and were rewarded for our patient lessons by having our clothes attended to. In time they became expert, careful, useful, and trustworthy; and when it became safe for lady workers to enter the country, the women were ready to receive special training in all branches of needlework. Cooking and the preparing of meals came later, as their habits had first to undergo an improvement.

Lessons in cleanliness and order in their improved houses followed, the children had to be properly attended to, and their men-folks' food cooked more systematically. They did not at first take kindly to the new order of things, but we were eventually rewarded by the younger women appearing with clean bodies and well-kept hair to sit down and sew with needle or machine. Clothes were sent to the laundry and were returned carefully washed, mangled, ironed, mended, and folded. Rooms were swept and dusted, the food nicely cooked and presented on a well-laid table, with bread thoroughly baked, and even the luxury of cakes and pastry! Girls were taught to milk and make butter and cheese. The babies improved in appearance and health, and the little cottages were kept neat and free from rubbish. From the start we discouraged a departure from native dress, on hygienic grounds, and waited for the natural change of garment with the general advance of the race. The blankets of the men, however, proved to be so unsuitable for riding and for ax work that European clothing was adopted; the women found it necessary to wear aprons for their household duties, and, having reached the stage of washing and mending, we allowed these innovations, but still compelled the native dress for all formal occasions and after work hours.

The raising of a nation is accomplished by the lifting up of individuals, and by coming into close touch with the people while instructing them in the elementary principles of honest labor, we neglected no opportunity of winning the affection and respect of every one; and by gentle reproof, quiet explanation, and kind example pointed out the way of truth and righteousness.

Their unwritten language was by no means easy to learn. Having no medium (Spanish and Guarani being unknown in the interior), we had to acquire their language by writing down the words as they were spoken and by guessing at the meanings.

Needless to say that we committed many blunders, much to the amusement of the people. As the years rolled by the vocabularies increased, and out of the chaos of words and phrases we evolved our dictionaries and grammars. Long before we could speak correctly, in very broken words, helped out with a plentiful supply of gestures, we explained pictures to them and instructed them in some of the great truths of Christianity. We also used the lantern to bring the events of our Lord's time more vividly before them. The first time it was used the natives were afraid, and covered their faces; they did not like the "little devil in a black box that jumped out on to the white blanket."

No formal services were held for some years. We continued our own family prayers night by night, and the house was always open and free to every one, so out of curiosity some of the natives came in to see us "talking to the Book," and in their polite way would remain quietly listening to the end. By and by we introduced a short Lengua prayer at the end of our own, which we gradually added to. Then came a day when one of their own people (Philip, our first convert) offered up a short extempore prayer. This developed into an informal service every evening, and as soon as our own adherents showed signs of interest we prevailed upon them to help us build a church, pointing out to them that it was to be their church, and that they must give their labor free. They responded heartily, and a church was built. A simple form of service was drawn up, containing the Confession, Lord's Prayer, Creed, and Ten Commandments, with a few prayers. Bishop Stirling baptized our first two converts in June, 1899, and soon after that these two young men became earnest in their endeavors to persuade others. Unknown to us they started a little prayer-meeting at night under the trees near the station, and they began to go from place to place telling the Gospel story and persuading their friends to seek baptism. The

good news sped from village to village, and serious inquiries were made by people from all parts. Our services were well attended, and, after being duly prepared, the most promising candidates were received into the visible Church.

Meantime the young people had been gathered together and taught to sit still while the mysteries of letters and figures were made known to them. It was uphill work trying to teach these wild descendants of hunters. The bow and arrow were more familiar than the pencil, and chasing birds and lizards more to be desired than learning sounds and symbols. It was irksome to work for a week at a time, and the slightest pretext would be used by them to absent themselves from school. After two years' effort nine or ten boys had grasped the principle of reading by syllables, and delighted to show off their knowledge to the others. This step having been taken, they settled down to work with a will, and at the end of three months could read fluently anything that was put before them, could write neatly, and had mastered the first principles of arithmetic. The Bible lessons were listened to most attentively, and it became a delight to teach. School-books were arranged and printed, and tentative translations made, typewritten copies being supplied to the schoolboys for reading. St. Mark's Gospel was revised and printed on the spot, Indian Christians helping in the work of production. This was followed by the Book of Genesis. The church services grew in importance, the service was extended and improved, and the older boys in the school were encouraged to read the lessons in the church. They read the Gospel so assiduously that they knew many parts by rote, and on one occasion, when the lamp was blown out by the wind, the native reader went on steadily reading from memory to the end of the chapter. Then came the introduction of the canticles and hymns, and the children of the school were trained to sing in parts and to form the choir. As the

church grew in strength and numbers it became necessary to translate the Baptismal and Confirmation services and the Communion Office, and, finally, the full service after the order of our own Prayer Book. A hymn-book was composed and printed, and the four Gospels and the Acts were translated and printed for their use.

From the time of the first baptism we encouraged the Christians to seek their fellows, and a number of promising young men were trained as evangelists and teachers. In the school they helped as pupil-teachers, and at certain times of the year they were freed from their technical work to go from place to place preaching and teaching. In this way they have reached the distant toldos and have even extended to the borders of neighboring tribes, speaking through interpreters.

With the advance of the people their native feasts became distasteful, and we were face to face with the problem of providing healthy recreations. Football, hockey, and skittles supplied them with outdoor amusements, and we started a young men's meeting one night in the week (the girls being invited to the monthly meeting). Friends presented us with a gramophone and lantern-slides, songs were composed and sung, native stories of hunting and adventure were told, serious addresses on thrift, history, minerals, natural history, etc., were given, and the result was entirely satisfactory. One outcome was the establishment of a savings-bank, which perhaps more than anything else has helped to show the people the importance of self-support, independence, and the feasibility of each possessing a house, a garden, and some live-stock. The subscribers possess about 250 head of cattle, a direct result of their thrift.

Visitors to the mission have been gratified and surprized with the wonderful advance made in a few years among these natives, whose work compares favorably with the Paraguayans; and ministers of the republic admit that the method of the Christian missionaries is far superior to the policy of extermination. They have offered us concessions of land both in Argentina and Paraguay, in order that we may take up this work of civilizing and evangelizing the nomads of the Gran Chaco. Our baptized Christians are registered as citizens, and as such can be protected.

Our dream for many years has been to link up the whole Chaco by mission stations. We are advancing westward and northward from the River Paraguay, and are now starting on the western frontier, in the Argentine Republic, to work among the Tobas, Matacos, Chiriguano, and other tribes who are employed on the big sugar plantations of San Pedro de Jujuy. Our aim then is to work inland among the tribes to whom we are known by repute, and who are willing to receive us, and to gather out of these despised and insulted races a remnant to swell the numbers of the redeemed, and to save from extinction and raise, if possible, to honor and usefulness the descendants of the once powerful and dreaded Inca.

From this simple record of methods employed and results attained among the Lengua in twenty years of missionary work, and from the description of this thriving, peaceful, industrious, Christian community, let the reader draw his own conclusion whether the South American aborigines need be a menace to the settler and cumberers of the ground, and whether it is worth while to continue the work of preaching the Gospel on the lines above described.



GENERAL MISSIONARY INTELLIGENCE

THE ISLAND WORLD

A Field for Protestants

West Borneo is a large field with splendid opportunities for Christian work, and the opportunities increase day by day. At present the Methodists are the only Protestants working here, except that the Government has in its service a Dutch clergyman, who is spending his time exclusively among the European residents and the soldiers. The Roman Catholic Church is as active as ever in building churches and schools and preaching her doctrines to the people. The Mohammedan Hajis are also doing missionary work for their religion.—*Malaysia Message*.

Numbering the Aborigines

Some difficulty seems to be anticipated in obtaining the total number of the aborigines of Australia for inclusion in the census to be taken next month. It is believed that there are over 100,000 natives in the Commonwealth, the majority of whom are still living in their original state, far removed from the haunts of white men. They have no numerical system. Numbers are practically divided between "a few" and "a lot." It is impossible, therefore, to find out from the natives themselves how many there are in each tribe.

The Gospel Wanted in Java

Bishop Oldham, writing from Singapore, says: "Perhaps the notable thing of the Conference was a visit from a Chinese delegation coming from Java with an earnest request that we agree to cooperate with the half-million Chinese living in Java to give them adequate schools for their children, they paying the bills almost entirely. The special proposition was that we should take charge of a central 'middle school,' located at Buitenzorg, the summer capital of the Dutch Indies. They agree to supply the building and assume endowment for a principalship. How this will work out time will show. The delegation was received impressively, and goes back with the feeling that their errand was not in vain. The leader of the

delegation was a former Singapore Anglo-Chinese schoolboy—which only goes to show how wide-spread, and even unexpected, are the returns from this strong mission school.

A Wonderful Decade in the Philippines

Scarcely ten years ago the first American teachers arrived at Manila to begin the work of establishing a public-school system in the Philippines. The central purpose was to prepare the people for self-government. A unified language was immediately recognized as a first requirement. There could never be such a thing as a republic where 65 or more tribes had not a common medium of communication. English was chosen in preference to Spanish because it is the tongue of liberty, of freedom, and of the highest civilized and most dominant people in the world. English is to be the dominant language of the East, and the Philippines must be up with the most advanced if not in the lead of the foremost. Here is witnessed under our eyes a most striking contrast: a Spanish-trained civilization of 350 years ago as seen in the parents, and an American-trained modern life as seen in the children. The contrast has been so great and the wrench has been so violent that it is little wonder that the ignorant, superstitious, Romanized parent sometimes feels that the earth is dropping from under him and that adjustment to new conditions is almost impossible.

The Rebirth of Manila

In a recent issue of the *London Times* a correspondent speaks of "the rebirth" of this city. After describing the old walled town called "Intramuros," and a congestion of 200,000 inhabitants amid disease-breeding conditions, the great *London* daily tells of the work of Mr. D. H. Burnham, of Chicago, in planning for a city of 2,000,000 in the future, and the work that has so far progressed, calling particular attention to the erection of the new capitol building, to meet the needs of the elective legislative assembly. After discussing several other improvements, the *Times* continues:

"If the Americans were to evacuate the Philippines to-morrow, in the improvement which they have wrought in the sanitary conditions of the islands they would leave a monument for which they would deserve to be held in grateful remembrance. Not only in Manila, but throughout the provinces, the twin scourges of the Filipino in the past—cholera and small-pox—have been almost exterminated."

Methodism in the Philippines

In ten years the Methodist Church in these islands has grown to 30,000 members and 10,000 adherents. Five hundred Filipinos are under appointment to preach the Gospel. A deaconess training school, hospital, theological seminary, and orphanage have been built. A recent demonstration held in Manila gathered many thousands of Filipino Methodists with banners, mottoes, and a dozen brass bands. The most commonly recurring motto in that city, so long given over to Mariolatry, was significant: "Jesus, the only Savior."

First Filipino Woman Doctor

The first native woman physician in the Philippine Islands, Dr. Olivia Salamonca, was graduated from the Woman's Medical College of Philadelphia in June, 1910. After spending the summer in Philadelphia, doing some special work in the study of tuberculosis, she returned to the Philippines, where she received from the medical board her license to practise medicine in the Islands. She has been elected secretary of the Anti-Tuberculosis Society of the Philippines. Dr. Salamonca is a young woman who commands the respect of both Americans and Filipinos and who gives promise of a very useful career.

How a Tempest Spread the Gospel

In 1861 a group of Polynesian Christians were blown away from their homes 1,800 miles, and were finally washed up on the shores of the Ellice Islands, which they set to work to evangelize. Last year the contributions to missions of the Christians on these islands amounted to \$1,650.

Hurricane in Fiji

On the night of March 24th, and the following day, a devastating hurricane smote a large portion of Fiji, destroying houses, churches, and food plantations, and consequently the work in the parts affected has been hindered and disturbed in all its departments. It was with great difficulty and expense that the institutions at Davuilevu were kept going, the whole of their food plantations having been destroyed. In the Rewa Circuit, 77 churches were wrecked, and 83 teachers' houses were "blown to ribbons." In the Nadroga Circuit 800 houses were blown down or badly damaged, and £30,000 worth of bananas were destroyed. In Lomaiviti Circuit one of the largest towns had but two houses standing "after four hours of fury." Every place visited by this destructive blast could tell its own record of awful wreck and severe privation.

Fiji and the Drink Traffic

A strong light is thrown upon the problems affecting the future of Christianity in the Fijian archipelago by the assertion by Mr. Burton, for many years resident in Fiji, that the drink curse is the chief danger there. About £30,000 worth of intoxicating liquor is imported into Fiji every year, tho the white population numbers but 2,500, and is a temperate one. The trade is an illicit one so far as the natives are concerned, but as the Government receives the revenue duties, we presume it must be aware that the traffic exists. Mr. Burton expresses the conviction: "Unless the cause is dealt with promptly and drastically, it means not only the degradation, but the extinction of the Fijian people."

Samoans as Evangelists

Streams of well-trained Samoan evangelists continue to go to both English and German New Guinea. In 1909 the Samoan church sent \$20,000 to the London Missionary Society, besides raising \$50,000 for home work. Samoans are beginning evangelizing the Chinese coolies, who have come in numbers to their island.

A Samoan's Sermon

I will tell you a story I have heard about a wreck that took place in Papalagi (White Man's Land). One night there was a large vessel wrecked on a bluff, rocky coast. In the morning, when the people of the town assembled, the sea was covered with the wreckage; but there was no trace of the crew, and the rocks were so steep that no man could possibly get up them. The people met to look for the crew. Some of the foolish people began to run off, but one wise old man cried out: "Stop! hear what I have to say. It is good that we go and look for those poor men; but consider what good you can possibly do if you go without anything. Let every man fetch a rope, the strongest and best he has, and then it will be some use trying. Without ropes we can do no good, for the rocks are high and there is no path down."

This plan was approved, and soon every man had his rope hanging down over different parts of the cliff, as if they were fishing. At length one man thought he felt a tug at his rope just as if a fish had got hold of it. He waited to make sure; and the second time there was such a tug that he could not mistake. So he shouted for help, and men came and all pulled away until they landed a poor, half-dead man safely on the top of the cliffs. Then they all rejoiced greatly. Listen! That poor shipwrecked man at the bottom of the cliffs is like the heathen around us. There are plenty of islands where the people want the light but can not get it. They are crying for help, they want life; but they can not scale the rocks themselves. I liken those men who are running about without ropes to many of our people here in this land. They say they have great love to the heathen, but their love is all in their mouths, and talk won't draw the man up; we want ropes. I liken those who got the ropes and went fishing for the men to those

who love in deed and in truth—who not only say they love the heathen, but give their money, and do all they can to help God's work and save souls from death. Listen again. We can not all go to foreign lands, but we can all find ropes (contribute to the mission work). Take care that your ropes are good and strong—ropes that won't break, and then God will bless us, and many, very many, will be saved.—*Life of Dr. George Brown.*

A Motor-boat for New Guinea

A new motor-boat, appropriately named "Tamate," after Rev. James Chalmers, has been built and sent to New Guinea for the use of the London Missionary Society missionary, Rev. B. T. Butcher, who labors in Mr. Chalmers' former field. The motor-boat is a fine, roomy craft, 48 feet long, and 10 feet wide, with two cabins and an engine-room, with a 55 horse-power engine. This vessel will be of great assistance in tours up the rivers and along the coast of this great island.

Good News from Sumatra

A baptism of more than usual importance and interest took place a short time ago upon Pea Radja, in the valley of Silindung, Sumatra, by Mission-director Spiecker of the Rhenish Missionary Society, who has been inspecting the work of its missionaries in the East. It was the baptism of the whole family of the celebrated Singa Mangaradja, who, as chief of all the Battaks around Lake Toba, had been the bitterest enemy of the missionaries for several decades, and had often threatened their lives. The Dutch finally conquered and deposed him, and after his death his family was placed under the supervision of the Rhenish missionaries.

AMERICA**A Good Year for Missions**

Dr. R. J. Willingham, secretary of the Southern Baptist Society, is able to report: "The year has been one of good progress. There have been 3,618 baptisms, a larger number than in

any former year. We have now more workers than ever before—273 missionaries and 531 native helpers; a total of 804. It is wonderful how God uses as stepping-stones for His people the difficulties which Satan puts in the way. Wars have opened the doors of nations and pestilences have paved the way for the advance of the soldiers of the cross. At the last convention it was reported that a brother had offered to pay all of the cost for outfit, traveling expenses and salaries of ten new workers, if we should send out thirty during the year. We rejoice to report that the thirty were all on the field by the first of January. The brother has paid in full all that he promised, and several other brethren have given \$1,000 each, to pay for the expense of a new worker."

Dr. Grenfell's Work Advancing

Recently the Hudson Bay Company has made Dr. Grenfell its medical adviser; and through him the company will be able to learn how it may best serve the people on the coast. Dr. Grenfell has also effected an agreement with the Manchester Co-operative Stores to furnish his own co-operative stores with goods at cost, and one of the largest fish-dealers in England has agreed to take fish direct from these stores, and by this arrangement the middlemen's profits on return cargo will be saved. This arrangement has been made possible by the gift of new 150-ton schooner from Mr. Cluett, of Saratoga, N. Y. The third feature of this year's work will be the completion of the new Fisherman's Institute at St. Johns, Newfoundland, a building which is to cost, when completed, \$150,000. All this sum has been raised except \$20,000, which Dr. Grenfell is undertaking to raise this year in the United States.

A University of Michigan Mission

The University of Michigan is in cooperation with the Arabian Mission of the Reformed Church, to establish a high school and future university at Busrah, in Arabia. Turkish officials have granted permission to start the

institution and permit it to teach medicine, engineering, agriculture, and liberal arts, with instruction in the Bible compulsory in every course, if so desired. Three seniors at Ann Arbor plan to go out in the fall of 1911 to represent the work of the Student Christian Association of Michigan University. Another physician and his wife have agreed to go to the assistance of Dr. Bennett, who is already at work, as soon as funds can be secured. The outlook is good that the objective for January, 1912, will be reached, namely, two engineers, two doctors, and two women teachers on the ground.

Convention of Rescue Missions

The National Federation of Gospel Missions held its fourth annual convention in the Luther Place Memorial Church, Washington, D. C., on May 8th. Never before has so large a representative body of rescue mission workers met together. Jail missions, Bible schools, summer-resort missions, Jewish missions, brotherhoods, Y. M. C. A.'s, Salvation Army, Volunteers of America, and missions for women, children, sailors, etc., were all represented. The chairman of the committee was H. B. Warner, and the new president of the Federation is Sidney Whittemore, of New York. The founder is Rev. E. H. Madison, of Poughkeepsie.

A Men's Personal Work League

As a result of evangelistic meetings held by Rev. William A. Sunday in Youngstown, O., a men's personal work league, consisting of 1,250 men, has been formed, under the "Banner of Jesus Christ," to do personal work every day. In the past year this League has held over 500 meetings, with an attendance of about 100,000, and with a record of 1,000 conversions. These meetings consist of singing, brief prayers and testimonies. The League is democratic in spirit and undenominational but Christian. The motto is "To bring men to a closer knowledge of the love and saving power of Jesus Christ."

Gideons and Bibles

What is said to be the largest order ever given for Bibles, has just been placed with two publishing houses by the Gideons, the Christian Commercial Travelers' Association of America, which is to place 100,000 Bibles in as many hotel rooms over the country.

Twenty-five thousand Bibles were shipped by one publishing house to San Francisco in June in time for the triennial convention of the International Sunday-school Association.

When the Bibles arrived, 25,000 members of the Adult Bible Classes marched through the streets of San Francisco, each with a Bible, and deposited it on the platform of the convention auditorium. There they remained as an object-lesson during the convention, after which they were distributed.

The Gideons will invade Boston next May and distribute Bibles among the hotels. The meeting will be held in Tremont Temple. A big meeting is planned for New York, preliminary to the work of distribution here.

A Gift for Higher Educational Work

The receipt by the American Board of \$1,000,000 from two devoted friends of Christian missions, as their contribution toward the higher educational endowment fund projected at \$2,000,000, makes the establishment of that fund an assured fact, and marks a new era in the policy of training leaders for the Christianizing of the peoples and the civilizations where its missions are. Already the Prudential Committee has appointed a special sub-committee on this department of work, which committee in turn has organized, formulated its principles of operation, and laid out some lines of procedure.

Each year of late has shown a marvelous increase of opportunity for this department of missionary enterprise. In the empires of Turkey, India, China, and Japan, and to new degree in such fields as South Africa and Bulgaria, the opportunity for evangelism through education is overpowering to the straitened missionaries. In some

of these lands the sudden call for teachers in government schools makes a demand that at present can not at all be met. Many times \$2,000,000 could be used without waste, rather with immense productiveness, amid the new conditions in almost every land where the Board is operating.

Foreign Missionary Statistics

Prepared by Mr. I. W. Baker, of the Laymen's Missionary Movement.

SOCIETY	Membership	Gifts	Average
United Presbyterian ..	135,205	\$335,645	\$2.48
Ref. Church in Amer..	116,815	207,404	1.77
Pres. Church in U. S..	282,000	452,000	1.60
Advent	25,000	34,887	1.39
Congregational	730,718	721,396	.98
Pres. in U. S. A....	1,311,819	1,285,125	.98
Protestant Episcopal..	928,000	737,161	.79
Methodist Episcopal ..	3,156,804	2,190,318	.69
Baptist	1,342,199	824,575	.61
Methodist Epis. (So.)	1,835,000	881,520	.46
Disciples of Christ....	1,300,000	520,000	.40
United Evangelical....	73,551	28,120	.38
Luth. (Gen. Synod)...	232,247	85,348	.36
Ref. Church in U. S..	297,110	108,673	.36
United Brethren	280,000	98,000	.35
Luth. (Gen. Council).	479,575	58,002	.12

Let Every Church Try It

Six years ago Trinity church, Aurora, Ill., was giving nothing to missions, either diocesan or general, and only \$700 for current expenses. Long experience had made the vestry familiar with annual deficits. There was strong opposition to letting any money go out of the parish. A clergyman of missionary vision became the rector and gradually led the vestry to realize the importance of a share in the missionary enterprise. A canvass has been made, the duplex envelop adopted. The subscriptions amount to \$350 for diocesan missions, \$460 for general missions. Subscriptions for current expenses have increased from \$700 to \$3,330. In addition there are available the Christmas and Easter offerings and the loose money in the alms-basins each Sunday. A \$12,000 parish-house has been built; \$3,000 have been given for a rectory. The salary of the rector has been increased by \$1,300. All in less than six years. —*Spirit of Missions.*

Mormon Missionaries in America

The figures published from time to time in the Mormon press tell the story of this system. Mormon leaders are systematic, keen, dominating; Mormon missionaries go wherever

sent, into any section of the land. There are seven districts into which the country is divided; these are:

Eastern States Mission, headquarters Brooklyn, N. Y., including all East of Ohio line and West Virginia.

Southern States Mission, headquarters Chattanooga, Tenn., including all east of the Mississippi and south of the Ohio except W. Va.; also Ohio itself.

Northern States Mission, headquarters Chicago, including Illinois, Indiana, Iowa and all north, with Manitoba.

Central States Mission, headquarters Independence, Mo., includes Missouri, Arkansas, Louisiana, Texas, Oklahoma and Kansas.

Western States Mission, headquarters Denver, includes Colorado, Nebraska, the Dakotas, Wyoming, New Mexico.

Northwestern States Mission, headquarters Portland, includes Oregon, Washington, Idaho, Montana.

California Mission, headquarters San Francisco, includes California, Nevada, Arizona, etc.

Each mission has its officers, and each in turn is subdivided into "conferences" with their officers, headquarters and working force of "elders" for the actual traveling work, usually serving about two years without salary, friends sending money for expenses. These missions report 998,000 families visited in the past year, 307,000 of these as "hopeful," 850,000 talks on Mormonism, 162,000 Mormon books sold and 37,200 Mormon meetings held.

The Millennium Still Remote

A current exchange reports the following annual expenditures by the people of the United States:

For public education	\$175,000,000
For woolen goods	250,000,000
For boots and shoes	335,000,000
For bread ..	600,000,000

Total	\$1,360,000,000
For liquors	\$1,400,000,000

This shows an expenditure of more money for the destructive liquor traffic

than for bread, shoes, woolen goods and public education all combined. What an astounding disclosure!

A Protestant "Mass" in Cuba

Rev. J. H. Gruver writes in *The Missionary*:

"Some weeks ago the mother of some of our members died, and a few days after, Mr. Catá, our Cuban minister here at Camajuani, went to the home of the afflicted to have worship with the bereaved. He read and explained the fourteenth chapter of John, after which they felt comforted. One of the sons of the family says now that he can not retire at night without having first reread that chapter.

"A few days ago in another home a mother died; a home from which none ever came to our chapel; but they had heard of the other service, and that we did not charge anything for conducting it, and they asked Mr. Catá to hold a 'misa' (mass) for their mother. He explained to them the other service and our custom of having funeral services, and they continued their invitation. So last Sabbath night we went to the home and found about fifty neighbors gathered, the most of whom heard their first gospel sermon that night, and many of them promised to attend services at our chapel the next night. It is my opinion that we will have the privilege of holding more such 'masses,' for the Catholic priests are never seen by the bedside of the dying except to administer 'extreme unction,' for which they require money, and they never attend funerals unless the friends are 'fortunate' enough to be able to pay to have sprinkled 'the holy water.' A free gospel is an entirely new idea with them."

Salvation to the Indian

We must not forget that the Indian must be saved from the inside as well as from the outside evil influences. Now more than any other time is the grand opportunity of the church. The Government is fast letting go of the Indian. The missionary can now get

at more young Indians on the reservation. He can go or send his representative to the congested Indian schools of the country and there reach many tribes. Strengthen your mission schools if you have any, for they alone have been preeminently successful in the past. The missionary deals with the *motives* of the Indian and, after all, the right kind of motive power is what counts. Some years ago a missionary came to me after the midnight hour and presented to me the *friendship* of the strong Son of God. I arose and followed Him that night, and this friendship has been my controlling motive all the years in which I have worked my way—through the Santee Mission School, Mount Hermon, and Yale. There is not an Indian who does not believe in the Great Spirit. He will do for the Great Spirit what he will not do for the white man. Here is your opportunity to get on the inside and steer him in the right direction. The Indian to-day comes forward with long strides toward you who have shown kind ministrations, and toward your missionaries who have shown such solicitation for his soul—he comes toward you with his blanket thrown over his shoulders and his long hair flowing from behind, and he kneels to you as he has knelt to no man, no race hitherto, he kneels to you and he puts in your hands a sacred trust. What will you do now with that sacred trust which is in your keeping?—HENRY RED CLOUD *at the Mohonk Indian Conference, 1910.*

The Baptists to Enter San Salvador

After thorough investigation of the needs in Central America, the Board of Managers of the American Baptist Home Mission Society has voted to begin work in that part of "North America," which is the most densely populated republic on earth, El Salvador.

The field secretary of the society, Dr. L. C. Barnes, recently made a visit to this republic, and was convinced that this part of North America is not only quite as unknown to

most of us as many parts of Asia and Africa, but also equally needy.

A letter from Don Emilio Morales, leader of the Evangelical Believers in Sonsonate, El Salvador, C. A., "to the Secretary of the Northern Baptist Missionary Society," dated 30th November, 1910, appealed for workers.

A South American Conference

The first international student summer conference in South America was held in Uruguay, January 14 to 21, at Piriapolis-by-the-Sea, forty miles from Montevideo. The Uruguayan Government gave free transportation to the 25 delegates, in a special car, to and from the encampment. Constructive studies in the life of Christ and apologetic addresses around the evening camp-fire were popular features of the daily program. By this means, and through special conferences and interviews the delegates received inspiration for their personal lives, and an entirely new vision of the possibilities and obligations of membership in the association. Among the visitors who participated in the conference were: Honorable Edwin V. Morgan, U. S. Minister to Uruguay and Paraguay; Secretary Cubilo, of the Uruguayan Supreme Court; Dr. Charles D. Drees, chief of interpreters at the recent Pan-American Congress in Buenos Ayres, and Mr. Peter Towers, general manager of the Spanish Bank of Uruguay, and president of the Montevideo Association.

EUROPE

Great Britain

Between May 4th and 20th nearly seventy anniversary meetings of missionary societies were held in London, and in general with cheering facts presented in the reports. The missionary gatherings were largely attended, and marked by an excellent spirit. At the members' meeting of the Baptist Missionary Society, Rev. C. E. Wilson mentioned that during the year the society had endeavored, in conjunction with the Zenana Missionary Society, to send out 100 new missionaries; and he was glad to re-

port that—apart from the Zenana Society—50 men, 33 married women, and 22 unmarried women had been sent out—a total of 105.

Physicians Indorse Medical Missions

Two hundred and five doctors in the diocese of Oxford recently signed an appeal in behalf of medical missions, on the following grounds:

1. The example and authority of Christ.
2. The teaching of the Bible in the miracles of healing and their results.
3. The relief of suffering through medical missions in regions where ignorance and quackery prevail.
4. The need of lady physicians to the secluded women of the East.
5. The need of medical service to missionaries themselves.
6. The history of medical missions is its best justification.

A Great Movement Started

The Catch-My-Pal Movement originated in Armagh, Ireland. On July 13, 1909, Rev. R. J. Patterson, a Presbyterian pastor in that city, saw six drunken men lounging in a street near his home. He promptly drafted a pledge, and these six men became charter members of what is called the great "Protestant Total Abstinence Union." At the first anniversary celebration last year Mr. Patterson reported that 120,000 men and women were enrolled, pledging themselves, with a vow "for God and home and native land, to see this thing through." From Ireland the organization has spread into England, Scotland, America and South Africa.

Mohammedanism in England

In spite of the utter failure of Islamic missions in England, there seems to be a determination to erect a mosque in London. The proposal has the support, not only of leading Moslems in the metropolis, but also of some prominent public men. It is declared that there are from 1,500 to 2,000 Mohammedans in London, a large proportion of them students, of Indian and Egyptian birth. The proj-

ect is being launched on lines that are sufficiently ambitious for so small a community, \$500,000 being mentioned as the probable outlay; and, while the plea is that the mosque will combine in one body Mohammedans from many lands while sojourning in Great Britain, there is reason to think that the promoters are also actuated by propagandist intentions.

King George to Honor Missionaries

It is stated that King George, when he visits India with Queen Mary, will confer the order of the Kaisr-i-Hind on several American missionaries, because of their courage and devotion in ministering to the people during the plague. The work done by these American missionaries in the way of medical attention and education is beyond all praise, and in one of the last speeches delivered by Lord Harris before completing his term as Governor of the Presidency of Bombay, which has a population of over 30,000,000, there was an eloquent tribute to the American missions. "Our gratitude toward these American missions has been piling up and piling up for the last hundred years." And he went on to express to the President of the United States, "the most grateful thanks of the Government of Bombay for the assistance which the American people are rendering in pushing forward the cause of education in India."

THE CONTINENT

The Latest Case of Intolerance

Malta furnishes an illustration of what the Roman Catholic Church is wherever it has power. That it is the oppressor and suppressor of every other form of religious worship and activity is not merely a matter of history, but a present fact where circumstances make it possible. Recently the attention of the British Government was called to the fact of mission services at the Theater Royal, Malta, having been suppressed at the demand of the Roman Catholic authorities. This resulted in the proclamation of royal instructions providing for religious

freedom and liberty of worship throughout the island. Then comes a memorial to the king from the archbishop of Malta, praying that his majesty may be pleased to withhold his approval of the clause in the royal instructions relating to the treatment of religious denominations in Malta which provides for the liberty of religious worship in the island, and also a memorial from the members of the Cathedral Chapter to the same effect. All in vain. They could not make King Edward refuse his subjects ordinary religious liberty. This incident closes with a letter to the governor from the archbishop in which he expresses his deep regret that liberty of religious worship should have been sanctioned after a century and more, during which the exercise of religious worship in public had been exclusively reserved to the Roman Catholic religion. American archbishops may indulge in rhetorical outbursts of approval of American institutions, but the archbishop of Malta is the genuine article. —*New York Observer*.

The German Federation of Christian Policemen

In the summer of 1905 a policeman in the city of Berlin walked into the home of a Christian lady and, tho he was unknown to her, asked her to see that some provision be made to provide policemen throughout the German Empire with the gospel. He was so persistent in his plea and so fully convinced of the necessity of the work, that the lady finally consented to make an earnest effort in that direction. After much prayer, the first meeting for policemen and their families was held in Berlin on October 26, 1905. It was remarkably well attended and the higher officials took a great interest in it. Bible study classes for policemen were organized in different parts of the German capital. They proved such a blessing that the extension of the work to all parts of the Fatherland was decided upon in the fall of 1909, and a monthly magazine, *Allzeitbereit* (Always Ready), was

founded. At the last annual meeting of this German Federation of Christian Policemen, which was held in Berlin, the president was able to report that the influence of the federation now extends among the policemen of twenty-five German cities and that the active members number 182, a member being a policeman who is an active Christian worker among the different classes with whom his duties bring him in contact. It was stated that God was blessing the efforts of the policemen-evangelists in a remarkable way, and stories were told showing how a word of Christian love or the handing of a New Testament to a criminal or to a wayward girl by the policeman making the arrest had led to several conversions. It was also reported that during the great riots in Moabit, the suburb of Berlin, no member of the federation was seriously wounded or hurt, except one whose arm was struck by a flying stone. He gave the explanation that with that arm he usually holds the playing-cards, which still have a hold upon him, and hinder his full surrender to Christ. Many of the members of the federation have also brought other policemen to the Savior.

Theologians at War in Iceland

Difficulties over doctrinal matters have existed among the ministers of little Iceland a number of years. The younger theologians have generally become quite liberal in regard to doctrine, while the older ones have remained orthodox and are in possession of all the higher ecclesiastical offices. A short time ago open war broke out between the two elements over the new translation of the Bible into the Icelandish language, which had been prepared by Haraldus Nielsson, a teacher in the Theological Seminary at Reykjavik, at the request and expense of the British and Foreign Bible Society. A year ago the British and Foreign Bible Society published the new translation, but soon after it asked the Icelandish Bible Society to suppress the whole edition, because

serious charges had been made against the new translation by two high officials of the Icelandish Church. Among other things it was charged that the virgin Mary had been continually called Mrs. Mary. Immediately after the publication of the charges the liberal element became the champion of the new translation and upheld that such "corrections" as it contains were justified. The orthodox element vehemently condemned all "corrections," which, it seems, had been made without the knowledge of the Bible Society and the Church officials. Protest meetings were held by both sides throughout the island; the public press took sides; and an open war between the conservative and the liberal theologians of Iceland has commenced. The larger part of the members of the Church is with the conservative theologians, it seems.

A New Methodist Church in Russia

Two years ago the first Methodist chapel in Russia was dedicated by Bishop William Burt at Wirballen, near the German border. On January 14th of the present year a second church was dedicated at Kowno-Schanze, Russia, a station farther inland. At the dedication there were 528 people present, and at a later song-service over 700 were there. Among those who attended were the governor of the province and his wife, and the former made a speech in Russian. The Methodists are now preaching the Gospel in six different languages in the Russian empire.

Salvation Army in Russia

The Moscow papers declare that General Booth has received sanction to organize the Salvation Army in Russia. Theoretically, by virtue of the Imperial Decree of 1906, full religious tolerance exists, and everyone is free to follow his own conscience; in practise, however, it is very different, and unrecognized sects are persecuted and forbidden to hold meetings or to own corporate property. At the present time there is a wave of religious thought and feeling in

Russia, not in the city populations, but among a section of the educated classes, and, especially in the Volga provinces, among the peasantry.

American Jews in Russia

An agreement has been entered into between Russia and the United States whereby the treaty rights of naturalized American Jewish citizens of Russian birth or parentage may be free to return to Russia with the assurance that their rights will be respected. Heretofore these naturalized Americans have been subject to arrest, imprisonment, fines, or even transportation to Siberia, as it has been held to be treason for a Russian to renounce his allegiance to his government or to that of his parents. This new agreement has been the result of persistent diplomatic pressure, and even now the fear is expressed that Russia will not fairly abide by the terms.

Protestant vs. Catholic Missions

The *Independent* quotes from a foreign source a comparison of Protestant and Catholic foreign missionary work. The comparison is from a Catholic journal: "It has been computed that the 200,000,000 Catholics contribute about \$5,000,000 annually for mission purposes, while the 160,000,000 Protestants contribute \$20,000,000. This is an average of eight pfennigs for each Catholic, but more than six times that much for each Protestant. This greater degree of liberality on the part of the Protestants is to a large extent caused by the superior organization of the latter. Especially do the mission conferences and regular congregational mission festivals in common vogue among the Protestants do much to make the mission cause popular among them, and these auxiliaries could with advantage be adopted by the Catholic churches, too. The number of mission workers in the foreign fields of the Protestants is 45,622; on the Catholic side, 34,454. It is true that the Catholic Church reports no fewer than 30,414 mission stations, while the Protestants count only 3,700; but

to counterbalance this the latter have 18,921 schools with 867,400 pupils, while the Catholics have 17,834 schools with 790,880 pupils."

ASIA

The Great Religions

The great types of religious belief in the world are best seen by contrast. The contrast is forcibly presented in the following excellent summary: "The Moslem seeks Mecca, the Hebrew Jerusalem, the Catholic Rome, each looking for the Holy City. The Protestant goes to his closet and shuts the door. The Moslem finds the tomb of a long-dead man; the Hebrew finds only a wall against which to wail; the Catholic finds a self-beleaguered Roman citizen. The Protestant finds the "Father who seeth in secret."

Bible Work in Palestine

A deeply interesting paragraph in the latest report of the British and Foreign Bible Society mentions that from the missionaries Colporteur Vartan received information of the villages round Hebron. The natives of this district are said to be very fanatical; they claim to be in the line of descent from Mohammed, and, somehow, nearer to heaven than other people. The green turban is often seen, which indicates their relationship to the Prophet. Hearing that I was coming to Hebron, some good friends gave me kindly caution, and said: "If they buy your books, it will be a miracle." However, during the few days I remained here, I succeeded in selling 72 volumes, and the Moslems were more ready to buy than the Christians in other towns. One aged Moslem, who used to be the governor of a town, helped me by writing out the names of 47 villages, and giving me explanations about them.

The Kurds of Siberia

America comes nearest to Siberia at St. Lawrence Island, in Bering Sea, where the Gambell mission of the Presbyterian Board is stationed. The natives of the island have been accustomed to visit the Siberian coast

in their canoes when the perilous passage will permit, and the Siberians, or Kurds, as they are known, in their turn have occasionally come to the island, tho there is little inducement for them to brave the passage ordinarily. The Kurds differ little from the Eskimo either in enlightenment or in aspiration, but they have seen the change that is taking place in their island neighbors in the past few years since missionaries have been at Gambell, and are showing hunger for the Bible message.

Dr. Campbell says: "The Siberians, only forty miles across the channel from us, the ethnologic brothers of these St. Lawrence Islanders, are hungry for a teacher, and are the theme of many an earnest prayer from our people. Four boats from there were over here not long ago, and one of the older men came to me for treatment for his son. He said: 'There is something wrong with our faith. We worship just as we have always done. We can kill the whale and we sacrifice to God, but our children are dying.' Dying without God and without hope. Oh, Christian America, how long will you sit at ease and withhold the Gospel of the Son of God from the poor heathen? Oningou had an eager group of listeners around him while he taught them out of God's Word, using some Sunday-school picture-cards. They were also eager listeners at the regular Sunday service and at the Eskimo prayer-meeting."

The greatest hope of reaching the Kurds is through the St. Lawrence Island converts.—*The Home Mission Monthly*.

INDIA

Progress Seen by One Missionary

Rev. J. W. Scudder was born at Kotagiri in 1830; was commissioned as a missionary by the American Board in 1855; and after a continuous service in the Arcot mission for nearly fifty-five years, entered into rest at Palmaner on the 19th of October, 1910. Dr. Scudder's long service coincided with the whole period of

the history of the Arcot mission with the exception of the first two years. He was permitted to see the field covered by a network of stations and out-stations, including a large number of churches, schools, hospitals, orphanages, and a Christian community over 10,000 strong. When Dr. Scudder reached India the mission had no Indian pastors; only 5 catechists and evangelists; 7 school-masters; 3 churches with 75 members; and but 4 schools with 91 pupils. Last year the mission reported 16 pastors; 203 catechists and evangelists; 125 schools with 7,800 pupils; and 19 organized churches, with 8,170 baptized members. He likewise lived to see an indigenous Indian Church planted in this land; first by the union of the various churches of the Presbyterian family; and more recently through the union of the churches of all the Presbyterian and Congregational missions, with a Christian population of 150,000 souls, and organized as the South India United Church.

Moslem Testimony to Christian Activity

The *Arya Patrika*, referring to the recent Lucknow Conference, says: "The efforts which are being made by the Christian missionaries to push on the cause of their religion compel admiration from even those who do not worship in the same temple with them. They are scattered over all the parts of the globe. There is hardly an important place where there is not a missionary and a church. Distant and unknown places they are trying to penetrate. Then there are missions which are devoted to special communities and nations. For instance, there is a particular mission to Moslems. The missionaries working under this mission devote themselves particularly to the study of Moslem scriptures and of countries. They gather together at a place after some years, and hold consultations and devise methods to push on their propaganda among the Moslems and the Moslem countries. . . . That a conference of this size and nature should have been in session for six

days is clear evidence of the great and growing interest which is being attached by the Christian Church to work in behalf of the large and widespread Moslem community." After an account covering three columns, our contemporary concludes: "All this speaks volumes in favor of the Christian missionaries."

How Converts Can Give

The *Bible in the World* contains the following account of Christian giving by converts at Medak, in Hyderabad, for the Bible Society:

"During the singing the boys and girls came forward alternately in groups of eight or ten, each one carrying a plate of raw rice, which had been saved by two half-days of fasting. Repeating the words, 'With joy we pour this offering at the feet of Jesus Christ,' they emptied their plates on to a carpet spread in front of the communion-rail. Lads from the industrial school followed, bringing the first fruits of their labor, a few yards of *dangari* cloth, suitable for towels and dusters. Then came, in small groups, catechists, teachers, divinity students, and the pastor of the church, with their wives and families, Bible women, hospital nurses, missionaries. The offerings included money, rice, eggs, fowls and vegetables. A young Brahman woman, a recent convert, laid a gold ring on my tray; small boys came up dragging live ducks by the neck; even the babes in arms were represented by a few *pice*. As each group presented their gifts a short prayer was offered, asking acceptance of the gift and blessing for the giver. Here was giving even to the point of blood, an offering wrung from the wages of months of toil. To my amazement and great joy, the collection, one-third of which was contributed by the missionaries and two-thirds by the native congregation, was found, when converted into money, to be no less than 600 rupees, or \$200.

Mission to Outcasts

One of the most noted and interesting of all forward movements in India is the mission to the depre-

classes. These have been classed heretofore as the "untouchables." This mission has centers in most of the large cities, has day and Sunday-schools, in the latter of which the Hindu Shastras are taught as we teach the Bible; has Bhajan samajes, or theistic congregations, industrial institutes, seven missionaries, and one magazine. The Mangalore school will illustrate the zeal of certain caste people in behalf of this mission. In the year 1908 seventy families accepted bags from the school. In these bags doles of rice were daily collected, morning and evening, by caste government officials of high education. In this way these who formerly were regarded as too pure even for the shadow of the outcastes were found carrying loads of rice into a school of untouchables.—*Missionary Visitor*.

A Rousing Christian Convention

At a convention for the Christians, held at Mainpurie, there were over 500 in attendance, representing pastors and workers among the village Christians and some of the village Christians themselves. Schoolboys and school-girls and Christian teachers were there, the missionaries with Christian culture of centuries in their blood, and the poor villagers who had just emerged from the darkness and depression of their heathenism. One Christian teacher, a Bengali Brahman, who had a poor opinion of low-caste people and their possibilities, organized a meeting among his pupils, low-caste people, told what a blessing he had received, and that in the future he was going to save the souls of his pupils as well as teach them. One hundred and ten persons promised that inside of a year they would attempt to bring one or more souls to Jesus Christ. Schoolboys consecrated themselves to Christian service. Men dedicated their first-born children to God; some dedicated their whole families. One of the leading Indian preachers left the convention before it was over, and went home to hold a prayer-meeting with his family, in

order that he might send his boy to get a share of the blessing.

How Belated the Proclamation!

A missionary had preached Jesus in an Indian village where that holy name had never been heard before. When he was about half a mile on his way home he heard a man calling after him, so he waited. Coming up with him, the man said: "Sahib, this Jesus of whom you have been telling us, when did He die for us? Was it this year or last?" And the missionary wrote to a friend, "I was ashamed as I told him that it was over nineteen hundred years ago."

The Best Translation for Him

A correspondent of the *London Times* quotes from an article written for *The Times of India* by a distinguished Hindu, Sir Narayan Chandavarkar, a judge of the High Court, Bombay, a paragraph concerning the English Bible:

"A grand book is this—the Authorized Version of the English Bible. It has made souls. No wonder Gladstone said of it: 'Always in straits the Bible in church supplies my needs.' May it equally supply ours! At the same time let us not forget another translation of the Bible—the translation made by an English lady, mother of a pious son. Asked which of the different published translations of the Bible—Jerome's Vulgate, Luther's German Bible, the Authorized Version and the Revised Version—this son preferred, he replied: 'I prefer my mother's translation.' 'What is that?' The boy answered: 'My mother has translated the Bible, and translated it straight, too. Her every-day life is a translation of God's Word.'"

Plague in India and China

Word comes that the plague has appeared and is increasing in India as it is decreasing in Manchuria and North China. In the United Provinces there were 72,000 deaths recorded from this cause during the month of March, or 18,000 a week. Nearly as many deaths from the

plague were reported from other provinces. At Khurja, sixty miles north of Meerut, one household of twenty-six people died within two weeks, and in another house there were five deaths in one day. The people are helpless, and the native priests are preying on their fears. Missionary doctors and nurses are constantly fighting the plague, and not a few fall victims to their devotion.

In Manchuria the estimated number of deaths from plague is placed at 41,000, fifty of whom were Europeans. Much has been learned in regard to the plague and its prevention. Sane sanitary and antiseptic precautions seem to enable men to battle successfully against the terrible disease.

Burma's Oldest Theological School

Karen Theological Seminary, Tnsein, Burma, is the oldest school with a continuous history connected with the Baptist mission in Burma. It was founded in Moulmein in 1845, less than twenty years after the conversion to Christianity of Ko Tha Byu, the first Karen convert. The Karen Christians at that time numbered only a few thousand, but being scattered in many small groups, the training of a native ministry became an early and urgent necessity. We are pleased to note the generous contributions which come from the Karens themselves. The support of their own pastors, the building of their own chapels and schoolhouses, the steady outgo of funds for the central Anglo-vernacular boarding school, and for home and foreign mission enterprises, would seem to preclude the diversion of money for this seminary; but such is not the case. In addition to all the above, by means of an annual two-annas-a-member contribution from every Christian Karen, upward of three thousand rupees annually find their way to this place, a tribute not only to the liberality of the Karens, but also to their appreciation of the spiritual benefits which are expected to accrue from such a school as this.

CHINA

Work for the Chinese Blind

The report of the Mission to the Chinese Blind shows that of all native teachers none appeal to the people with more persuasive power than the blind. Mr. Wang, a cultured Chinese teacher, had been brutally and deliberately blinded by his own vengeful brother-in-law. In his agony he was carried to the nearest medical mission to have his wounds drest. There for the first time he heard the new and wonderful tidings of a religion of love. Mr. Wang and a Mr. Ch'en are now working together in Peking. Mr. Mason Wells writes from Chefu: "Our two blind evangelists are doing excellent work. Mr. Han has his headquarters in a village there; he acts as teacher-pastor, teaching the children and shepherding the flock. One of the young men on whom he has bestowed much heart-work is now in the teachers' class in Chefu."

Chinese Opinions of Missionaries

"Bishop Moule has been a model missionary," said one Chinese pastor; "he has worn the worst clothes, he has eaten the worst food, and he has lived in the worst house." "This building has got to preach," said a missionary to his work-people; "all the work you put into it is going to be true work." He had his reward. An influential Chinaman, looking at the work, remarked: "I like that; it is true and real." "How can it be otherwise?" answered the missionary. "Since we are servants of the True, and the Spirit of the True is with us, we must be true." The governor of the province gave that missionary £100 for his work, and said: "We don't object to our people becoming Christians, if it means that they are to be all the better and truer Chinamen thereby, but we do object if the Jesus religion is to denationalize them."

Chinese Doctors Did Not Flinch

A high tribute is paid by a correspondent of the *North China Herald* to the behavior of the foreign-trained Chinese doctors and medical students

who are engaged in fighting the plague at Mukden. The writer states that they have won the lasting regard of the foreign community by their splendid conduct, the enormous amount of work they perform, and their utter indifference to the risks they run. A number these men have died at the post of duty, but the remainder continue the work in a manner which does them eternal honor. One of the difficulties to be overcome is the prejudice of the ignorant classes of their own countrymen against sanitary measures, which, it is said, becomes stronger as time goes on. There are obvious indications of a new spirit of devotion to duty developing among those Chinese who have received modern education which is full of promise for the future.

A Convert Who Lives His Religion

The following striking account of a man at Tsangchow comes from the Rev. A. G. Bryson:

"One man's testimony is worthy of note. He is a member of a church composed of men who resemble 'the conies' in being 'very feeble folk.' His name is T'ang, and he is undoubtedly the poorest of the flock, earning perhaps less than a penny a day and his food as a day laborer. He is seldom at home, but wherever he goes to find work he takes his New Testament and hymn-book with him, and when the day's work is over he speaks to his fellow laborers of the good news that has changed his life. In the long winter months all agricultural work is at a standstill, and in company with thousands like him, last winter T'ang came home to fight the usual stern battle with the wolf until the spring returns.

Four Specimen Laymen

A high Chinese official recently baptized by Ding Li Mei, the great Chinese evangelist, now undertakes the support of twenty of the ablest preachers who can be found, at an expense of about \$7,000 annually, for the evangelization of his people. He offers a small settlement on his estate

in Manchuria free of charge to all Christians who may apply. This illustrates the potentialities which lie hid in the near future of the Chinese Church. Another case is that of Dr. Ming, who has a hospital in Hangchow where 50,000 patients are treated each year. His work is so widely known in many provinces that, if one is being imposed upon, one has but to say that he will report the matter to Dr. Ming, and it is usually settled without more difficulty.

Foreign Mail tells us of two other laymen of the new church of China. Principal Chang Po Ling is an educator who is also a social reformer, fighting foot-binding, early marriages and other abuses. He led his own brother to Christ, and now has the satisfaction of hearing that he is the first signer of the declaration card of the recently organized Chinese Volunteer Movement for the ministry. As director of the Y. M. C. A., Mr. Chang had the principal part in securing a gift of \$13,000 from H. E. Ou Yang for the new building site at Tientsin.

The Chinese Indemnity Students

It will be remembered that a part of the Boxer indemnity which was to have been paid by China to the United States was magnanimously returned to China for the purpose of educating certain of her students in this country. Examinations for these students are to be held in the approaching July. A number of students will be selected from each province proportionately to the amount of the indemnity allotted to it and paid by it. Hereafter the students who will be dispatched to the United States will be selected entirely from the Tsing Hwa-yuan academy, where special courses have been provided for students to be sent abroad, and where students from various government schools are to be sent up under instructions from the Provincial Educational Commissioners. In this Academy there are 10 male and 8 female American teachers, and the number of students accepted are limited to 500. According to this whole arrangement America ought to influ-

ence for good all the coming generations of Chinese.

Compulsory Education in China

In view of the shortening of the period for the opening of the Parliament, the president of the Board of Education has decided to enforce compulsory education without further delay. His Excellency, the president, proposes to make a start at Peking this spring, when a kindergarten will be opened for every educational district. Children, both male and female, of four years of age, are compelled to go there to study until they reach the age of reason. They are then allowed to go to primary schools for girls or boys, as the case may be. Parents and guardians will be punished, if they fail to act accordingly.

Dr. Timothy Richard and Shansi University

A unique reception was given to Dr. Timothy Richard, at Taiyuanfu, last November, on his return from England. The Provincial Assembly sent a special telegram, asking him to visit them—an honor never before shown to any missionary in China. This shows the marked change in public sentiment in Shansi province since the Boxer riots, ten years ago.

When Dr. Richard first went to this province to distribute relief to the famine sufferers in 1877, there were no Protestant missionaries in the province. In 1900, 137 Protestant missionaries were killed in Shansi by order of the Governor, Yü Hsien. When a punitive expedition was planned by the foreign troops, Prince Ch'ing and Li Hung Chang telegraphed, asking Dr. Richard to help them deal with the case. At his suggestion the plenipotentiaries agreed that, in place of indemnity, a small annual grant of taels 50,000 should be made for ten years, to educate Chinese young men, a university was established, and Rev. Moir Duncan became the first principal. Later it was united with the Imperial University, established under the new national system of education. Nine years have

passed since the university was founded, and much has been done to bring about a better understanding between foreigners and Chinese.

On his arrival at Taiyuanfu, Dr. Richard was met by the president of the provincial assembly, and by officials of the university staff. A public reception was given, addresses were delivered, and Dr. Richard handed over the buildings, apparatus and funds of the institution to the Chinese officials and gentry of Shansi. The officials agreed to carry on the institution perpetually as a university.

Students and Missions in China

When C. T. Wang, of Shanghai, China, spoke at the Constantinople World Students' Conference on "Students and the Missionary Problem of China," he said, "the missionary problem is persistent, inspiring, energizing, but one-sided. Have the Chinese people, who constitute the subject-matter of the problem, anything to say? Yes. The problem is fraught with most serious consequences, due to the riots of the past, extraterritorial rights, and religious animosity. The riots are due to a misunderstanding of the motives of the missionaries, to racial prejudice, and religious antagonism. Three solutions are offered for the problem. (1) The Confucianists say, reconstruct Confucianism so as to take in Western science and Christianity. Confucianism is weak because it does not grasp the mass of the people, and has a poor method of propagation. (2) Some of the native Christian leaders say, displace the missionaries and put native workers in their places. (3) Most native Christians say, cooperate; while the missionaries teach Christian principles, let the native Christians apply these in life; and let the missionaries plan, and train native workers, while the natives do the work of evangelization. The first solution is incompatible with the Christian spirit; but we may so adjust our Christian teaching as to make use of the high teachings of Confucianism. The second solution

is inexpedient for the present. Co-operation is the best solution. There should be conferences between foreign and native workers. Just as western scholars come to China to give lectures, so the ablest Chinese Christian scholars should be sent to the West, to show that an exchange of ideas is possible. The East can be of help to the West, and the West can to the East.

How Dr. Jackson Gave His Life

Dr. A. F. Jackson was a Scotch Presbyterian medical missionary in China, and lost his life in the endeavor to save the lives of degraded Chinese. Some 500 Chinese coolies who had been working in the bean-fields of Manchuria, started back to their homes in the southern parts of the empire about Christmas. The plague broke out among them, and they were stopt *en route* and huddled into five small buildings, where Dr. Jackson joined them, the only white man in the throng. Eighty of the coolies died, and then their physician and defender himself contracted the disease. When he discovered that the infection had laid hold of him, he undertook to hide himself in order that no other physician might run the risk of contracting the plague in attending him, but his plight was discovered by his fellow missionaries, who did all in their power to save him, but in vain. He was but 26 years old.

JAPAN—KOREA

Carnegie Gives a Million

Count Okuma announces that Mr. Carnegie has given \$1,000,000 to Waseda University, Tokyo. Mr. Rockefeller, he says, offered a large amount, but on condition that Christianity should be taught in the school. Otherwise Mr. Rockefeller would not give to a heathen school.

Missionary Spirit Among Japanese

The Westminster calls attention to the fact that the "Japanese Church began the celebration of the fiftieth anniversary of the introduction of Christianity, not by great meetings and

eulogies of leaders such as Drs. Hepburn, Brown and Verbeck, but by the gathering of Japanese Christians to pray and plan that by March, 1910, the membership of the Japanese Church should be doubled." At the close of these gatherings a Japanese pastor arose and said: "What we must preach is Christ—the living Christ, Christ incarnate, Christ crucified, Christ dead and buried, Christ risen—the living Christ, the only hope of Japan." At this meeting a young Japanese, who had spent ten years in China and knew the language, offered to go thither as a missionary; and the leaders of the meeting declared that "as Japan had sent her missionaries to Formosa, Korea and Manchuria, so also, tho the Chinese are hostile in race, and have been our enemies in war, we must show that we love them and want them to love our Lord and Master."

Secular Forces Helping the Gospel

Industrial expositions in Japanese cities draw large crowds together, and these occasions are being used to reach the multitudes with the Gospel. In the Nagoya evangelistic meetings 3,000 persons handed in their names and addresses, wishing for further instruction. In Osaka, simultaneous services were held in 42 chapels, which were attended by 15,000 people, while 1,300 gave their names as inquirers.

Family Worship in Japan

The *Kirisutokyo Sekai* publishes a letter on family worship, written by a Japanese lady whose husband is a Christian. She says that the family worship in her house lasts less than fifteen minutes. The whole family assembles at 6:45 A.M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn; the little children and the servants often make rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master of the house ex-

plains the meaning of certain verses, and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning.

Converted Through a Hymn

A rich Japanese silk merchant sent for the missionaries in his town and entertained them most hospitably. He told how, as a child, he had attended a Sabbath-school. "Very often," he said, "right in the midst of my business the words of the hymn, 'Jesus loves me, this I know,' come to me, and, try as I may, I can't get them out of my mind." He then repeated the hymn from beginning to end, and added: "Tho I've lived my life without religion, I feel that it is the most important thing there is, and I want my little girl to be a Christian; and it is for that purpose," he added emphatically, "that I have placed her in the mission-school, that she may become a Christian."—*Exchange*.

Two Tokens of Good

One of the best evidences of the growing favor with which Christianity is regarded by the people is the large and increasing circulation of the Scriptures. When people *buy* these they will read them, and thus become acquainted with the teachings that have been the basis of that civilization that has made other countries great and prosperous, and which the Japanese are seeking to imitate. Among the different ways in which Christian activity is manifest are the following: 49 girls'-schools, 44 mixt and day-schools, 4 schools for training Bible women, 5 industrial schools, 22 schools for theological training, 13 orphanages, 4 day nurseries, 3 homes for old people, 2 hospitals for lepers, 2 dispensaries, 3 homes for ex-prisoners, 3 schools for deaf and blind, besides rescue homes and other social work, like that for factory girls, which is accomplishing much for the betterment of the needy classes, but can not be tabulated.

Progress in Japan

"Modern Japan," said a recent writer, "harbors a strange mixture of belief and tendencies. Every shade and strip of unbelief may be found—skepticism, agnosticism, materialism, and atheism, rung through all their changes, each drest in the garment of science, and all together contending stubbornly with the old polytheistic and pantheistic faiths, as well as with Christianity. Dr. Imbrie tells us that the real conflict that Christianity has before it in Japan is essentially the same which it has to wage in Europe and America—theism *versus* pantheism and agnosticism, and the Christianity of the New Testament *versus* the Christianity that reads into or out of the New Testament anything it pleases."

Christian Endeavor in Japan and Korea

Japan has an active and very successful Christian Endeavor Union, with a splendid field secretary, Mr. Sawaya, who gives all his time to the encouragement of the societies and the establishment of new ones. These Japanese Endeavorers have their own Christian Endeavor magazine, and hold enthusiastic conventions. Christian Endeavor in Korea is made less necessary than on most mission fields because of the wonderfully strong character of the native Christians. No one is considered converted there unless he is a testifying Christian, and an evangelistic Christian also, going forth and winning others to Jesus.

AFRICA

Methodist Work Among Moslems

The Methodist North Africa Mission was established about three years ago by the reception by Bishop Hartzell of three missionaries at Algiers and three at Tunis who had been working with the undenominational North Africa Mission (British). At the beginning of 1909 a young German missionary reached the field, and two American missionary families at the beginning of 1910. At the first annual meeting, held in Algiers in April, 1910, two other missionary families,

who had been working for years at Constantine were accepted.

Probably no other Methodist mission was ever organized with a like company—three were Americans, eight English, two Irish, two Scotch, two German, one Berber, and one Arab, speaking or reading between them 16 languages. Churches have been organized at Algiers, Constantine and Tunis, with a total membership of 50, exclusive of missionary families. Four Europeans were baptized at Constantine. From among the Moslems there was one baptism at Algiers, three at Constantine, and one at Tunis.

WEST AFRICA

The new church of the Basle Society at Kwanyako (Gold Coast) is a striking proof of the fitness of the negro for civilization and culture. The chancel, altar and font are in mahogany lathe-work, the benches of ant-proof odum-wood, the floor solidly cemented, the walls of rammed clay, the roof of corrugated iron—all negro work, a triumph of negro industry over heathen sloth, a performance of negro civilization of far-reaching importance in this uncivilized land. This building, and many others on the Gold Coast, are not only signs of a growing Christian life, they bear favorable testimony to the mental gifts of the negro. This is not a race that is doomed to intellectual stagnation.—*Der Evangelische Heidenbote*.

Latest News from the Kongo

The reports from the Kongo are so confusing and so contradictory that we are glad to have it on the authority of our Foreign Office that there is a substantial improvement in the treatment of the natives. Two consular reports are forthcoming, to show in detail "what is going on." The best thing in Lord Morley's answer was the definite assurance that Britain will not recognize the annexation by Belgium until there is "a near approach to the fulfilment of our treaty rights." As a counsel of perfection this is excellent, but in the meantime the Kon-

go territory is waiting for the blessings of a complete deliverance. Were the Powers but free to speak the decisive word, then the Kongo will be free. Meantime, until Belgium atones, in some measure at least, for the enormities of the past, Christian agitation must needs continue to urge that right be done.—*London Christian*.

Presbyterian Work at Luebo

Secretary Dr. J. O. Reavis, of the Presbyterian Church, South, has recently visited Belgian Kongo, and writes in the *Christian Observer* as follows of Luebo:

"The mission station is very attractive. The grounds are covered with beautiful palms. In the center there is the church, a great roof of palm thatch, under which eleven hundred or more people can be seated. Around it are grouped the pharmacy, the printing-office, and other administration buildings of brick. A little farther away are homes of the missionaries—bungalows of mud with roofs of palm thatch—very pretty and comfortable, but not durable. The mission finds that to replace them gradually with brick houses will be an economy in the long run. A brick-yard, carpenter-shop, repair-shop for the steamer, etc., in addition to the buildings already mentioned, make Luebo quite a little settlement. Just outside the mission grounds are the villages of several thousand natives, who have gathered there because they want to be near the mission."

SOUTH AFRICA

The Native African

A Salvation Army officer, Commissioner W. J. Richards, who is in charge of the South African work, has been interviewed in regard to his sphere of labor. He said: "If you treat the native African as a child, you will ultimately make a man of him. If you treat him as a dog, he will wait his chance, but sooner or later he will bite you. The African work is difficult, inasmuch as the racial question comes in at every turn. Because of this prejudice we have dif-

ferent institutions for our remedial work, so as to separate the whites from the natives. With financial aid from the Government, we are dealing with large sections of the criminal population. We have access to every prison in South Africa, and we interview the men and women and arrange for their future. Some we send to their homes, others we put on our farms, and others we give a fresh start and encourage to do better." On the religious side of the work Mr. Richards was emphatic. The uncontaminated native, in his opinion, makes a splendid Christian. It is when he becomes touched with the so-called civilization of the towns that he degenerates.

What One School is Doing

One of the results of the revivals which took place in the Boer prison-camps during the South African war was the foundation of the Boer Missionary Institute, at Worcester. Says the *Record of Christian Work*: "One hundred and fifty-five young people have already passed through the course, sixty of them being on the field, while the rest are engaged in further study in the Wellington Seminary and elsewhere. The institute purposes also to provide school-teachers for the Boer people. The Boer Calvinist churches have now missions in Rhodesia, British Bechuanaland and Nyassaland."

The Color Line in South Africa

In a bill before the Union Parliament in South Africa there is a very regrettable clause dealing with the relation of native Africans to the Dutch Reformed churches of Cape Colony, Natal, the Transvaal and Orange River. It is rightly proposed to unite all of these into one church organization, but the bill provides that "no colored person, being a member of the Dutch Reformed Church of the colony or province of the Cape of Good Hope, shall be entitled, by reason of such membership, to claim membership of the united Church in the event of his finding himself in any of the

adjacent provinces and so long as he shall remain without the boundaries of the province of the Cape of Good Hope; but his status as regards such membership in the adjacent provinces shall be the same as, and be regulated and determined by, the status of colored membership in such of the other provinces within the Union as he shall find himself in."

This clause would prevent such a man as Rev. John L. Dubé from enjoying the privileges, full church-membership and worship in the Transvaal or other districts where the regulations are more unfriendly to the natives than in Natal. The defense offered for the clause, as the *Christian Express* (Lovedale) states, is that without it union could not have been secured. Many feel, however, that union is dearly bought at such a price.

EAST AFRICA

Progress in German East Africa

The work of the missionaries of the Leipsic Missionary Society among the Dschaggas of German East Africa has been remarkably prospered during the past year, so that 292 heathen were baptized, and the number of baptized heathen increased to 1,722, of whom 902 were communicants. It is very encouraging to learn that more than 39 per cent. of the baptized heathen are able to read, and thus to make progress in the Christian life by the study of the Word of God. The average attendance at the regular missionary services throughout the field was 6,800, while the pupils in the missionary schools numbered 6,100. Tho these native Christians are very poor and have little opportunity for earning money, they contributed \$430 for congregational and benevolent purposes.

The Mohammedan Menace

In August last, the Rev. E. W. Crawford opened up a new work at Kabare, in the Ndia country. He received a warm welcome from the chiefs and people. The Roman Catholic Italian Mission have since applied to the Government for sites near this and other trans-Tana sites granted to

the society, and Mr. Crawford pleads for reenforcements in order to evangelize the people. Of the Mohammedan menace he writes:

"I may point out that Mohammedan Swahilis have established a village and mosque within a comparatively short distance of us, and are doubtless doing their utmost to proselytize. So if the onward march of Islam, of which we hear so much, is to be checked in this trans-Tana country, it is absolutely essential that further help shall be forthcoming immediately. With a full complement of workers we could undoubtedly, under the Spirit's guidance, accomplish a great work for Christ; as it is, our present staff in this large Ndia country, with its huge population of many, many thousands, according to Government statistics, consists of only my wife and myself."—*C. M. S. Gazette*.

Church Statistics in South Africa

The question of union between the Baptists, Congregationalists, and Presbyterians of South Africa has advanced so far that a draft Basis of Union has been prepared for consideration. Rev. Geo. J. Ferguson, Hon. Sec. of the Conference on Church Union, contributes to *The Presbyterian Churchman* the following statistics regarding the three Churches.—1. Membership: Baptists, 5,295 (of whom 4,656 European, 224 colored, 415 native); Congregationalists, 21,000 (of whom 4,000 European, 12,000 colored, 5,000 native); Presbyterians, 17,135 (of whom 9,683 European, 7,452 native), 2. Congregations: Baptist, 59 (37 European, 3 colored, 19 native); Congregationalists, 82 (32 European, 32 colored, 18 native); Presbyterians, 85 (70 European, 15 native). 3. Ministers: Baptists, 40 (all European); Congregations, 79 (66 European, 4 Colored, 9 native); Presbyterians, 83 (78 Europeans, 5 native).

Taking the three denominations together, the totals are 202 ministers (184 European, 4 colored, 14 native),

226 congregations, 139 European, 35 colored, 52 native), and 43,430 communicants (18,339 European, 12,224 colored, 14,867 native). Of course, the Presbyterians spoken of are only those connected with the Presbyterian Church of South Africa.

MADAGASCAR

The Gospel Entering Through the Eye

A missionary writes: "The year has been one of progress. Even the Roman Catholics are being attracted to the Gospel services. Equipped with good lantern apparatus, Mr. Dennis has exhibited to more than 5,000 people, making of these occasions not mere picture shows but real religious services. Last Easter my wife and I toured the whole district with a set of pictures on the Passion, trying to bring to the people a truer conception of all that Christ suffered for them. Many of them had never seen a picture before, and the beauty of these was a revelation to all. Each month I have a lantern service in the station church, and nearly all the Roman Catholics come to these, as well as many outsiders. We get large crowds, which are entirely reverential, and many are being attracted who would not otherwise come."

A Public Confession in Madagascar

Missionary Bjertnas of the Norwegian Missionary Society, who is stationed in Ambositra, Madagascar, tells an interesting incident from the onslaught of French Freethinkers upon Christianity in Madagascar during the past years. A general market was being held in Amobsitra, which is the capital of the province, on May 1 and 2, 1910. Large crowds of natives had come from towns and villages to sell, to buy, but especially to amuse themselves. Races and similar games were held, according to the common custom, and everybody was in good-humor, when three high masts were erected upon the public marketplace, causing lively curiosity concerning their meaning, because the first bore a white flag, the second a yellow one, and the third a red one.

Early on the morning of the second day of the market the sound of drums called the people to the market-place, that the meaning of the three high masts with their flags might be made clear unto everybody, and a great crowd followed the invitation.

A French lawyer, an atheist, who had labored in Ambositra and its neighborhood with much zeal to destroy all faith in God, had approached the administrator of the province, and had asked and received permission for the erection of the masts with their different flags, his plan being to gather all atheists under the red flag, all believers in God under the white flag, and all who were doubting, but not yet atheists, under the yellow flag.

When the crowd, called together by the beating of the drums, filled the market-place, this lawyer arose and made an address filled with bitter attacks upon Christianity and missionary work. In closing his eloquent speech he said: "It will now be shown if the inhabitants of Madagascar are susceptible to reason and culture, or if they are as low as beasts. Let those who have reached the same height as I, where they can get along without God, and where they abandon superstition and barbarity, gather under the red flag. Let the miserable ones, who still hope in God, testify to their foolishness publicly by standing under the white flag. And let the undecided ones gather under the yellow flag. I am sure, however, that every really educated and enlightened European will make common cause with me."

After this tirade the lawyer walked with proud steps through the crowd, took his stand under the red flag, and looked expectantly over the people. At first a disquieting silence prevailed, and one looked upon the other. Then life came into the mass of the people, and every one sought a place under one of the three flags. When all had taken their places, and the count of

those gathered under each of the three flags should have commenced, the lawyer showed no more interest in his experiment. Why? Under the red flag of the atheists were only three men, the lawyer and two others, both gold-diggers, one a European, the other a native. The number of those under the yellow and the white flags was estimated at several thousand, and by far the most of these were gathered under the white banner as a public testimony of their faith in God.

OBITUARY NOTES

Rev. J. H. DeForest, of Japan

On May 8th Rev. J. H. DeForest, an honored missionary of the American Board, passed away in Japan, where he had served faithfully for nearly forty years. He was born in Mount Carmel, Conn., and was graduated from Yale, after which he went to Japan in 1874. He was greatly honored by the people of Sendia, where he lived, and on his return recently was met by the governor of the province, the mayor of the city and throngs of people of all classes. A local paper called him "our new national benefactor." The emperor conferred on Doctor DeForest the "Fourth Order of the Rising Sun." He was the author of "Sunrise in the Sunrise Kingdom," and contributed much to the friendly feeling between America and Japan, as well as to the Japanese knowledge of God.

Bishop Stuart of Persia

An honored missionary veteran, Bishop Stuart, who returned one year ago to England from Persia, after 60 years of strenuous labors, died recently in his native land. Edward Craig Stuart's long years of service in India, New Zealand and Persia bear marked evidences of the blessing of God, and there are signs of yet greater blessing to be outpoured as a result of his work.

FOR THE MISSIONARY LIBRARY

HALF A CENTURY IN CHINA—RECOLLECTIONS AND OBSERVATIONS. By the Venerable Arthur Evans Moule, B.D., Rector of Burwarton. With Illustrations and Map. Hodder & Stoughton, London. Price, 7s. 6d. net.

From internal evidence we infer that this book was written during the eleven busy months that the writer spent in China when he went back, in fulfilment of a promise he had made to the Chinese Christians and to help Bishop Molony with his counsel and support, after he had accepted the incumbency of Burwarton. It is a standing proof of his remarkable versatility of mind that in the intervals of engrossing occupations he could pen these vivid and picturesque reminiscences of bygone times, and express his weighty views on the problems presented by current events, with a literary grace and logical coherence whose force and charm never fail. Our venerable friend is one of, at the most, half-a-dozen English eye-witnesses of the Taiping sieges of Ningpo now surviving, and the account he gives in two interesting chapters of those stirring events has a unique value. The Archdeacon's eldest son was born in that city when the Taipings were outside the walls and the inhabitants were in a state of wild and dangerous panic. The instances recalled of heroic devotion to their flocks on the part of missionaries, and the evidence of the strange influence which they exercised in restraining the wild characters who were for some time in possession of Ningpo, should be read just now in view of the reckless and uninformed charges of Sir Hiram Maxim. Russell and Burdon, of the C. M. S., a veteran missionary called Hudson, and the author, rescued hundreds of people from misery, oppression and danger in the city. And after this rebellion was crushed by "Chinese Gordon," the shock of it seemed to have left the people nerveless and ready to credit in a kind of frenzy any monstrous tale or any rumor of magic or of portent, and grave danger again threatened the lives of foreigners. With what unflinching courage and consummate

tact our author met these and similar dangers, how he faced the crowds nearly mad with excitement and fear, and by his sympathy and persuasion and patience led them step by step to discover the groundlessness of the stories they had credited until they laughed heartily at their own credulity, or dispersed with a murmur of appreciation and thanks, we must refer readers to the chapter on "Rumors and Legends." Archdeacon Moule's (the senior, we should add, for the author's second son is now also Archdeacon Moule, after twenty-three years in the mission with which his father and mother were connected for fifty years) missionary life was spent in Ningpo, Hangchow and Shanghai, and a good deal of information may be gleaned (the object of the book is not to give precise particulars and statistics, but a narrative of personal recollections) about those great cities, the first of which has a history of 1,200 years, and had a predecessor on a neighboring site whose story went back two thousand years before Christ.

The "Pagoda of Heavenly Investiture" in this city was built A.D. 696, "when Oswy was Bretwalda in Britain"; was destroyed in 1167, "just as the majestic cathedral of Durham was rising on its wood-fringed island-hill"; was restored in 1145, "when the yellow plague was devastating Europe"; etc.—to give an instance of the graphic way by which the author succeeds in conveying to the least imaginative mind the import of facts with which we often fail to be impressed. We are thankful to learn that in Shanghai the reproach of a far too lax tolerance of houses of ill-fame and of allurements and invitations to vice is steadily and surely passing away.

A good deal is said about the reforms that are in progress and are projected in China, and especially about education. The Archdeacon does not conceal a fear lest the changes should be too hurried and too radical, for China's past has been distinguished by noble and useful traits which it would be deplorable to oblit-

erate or to ignore or to minimize. In his chapter on "Education and Literature" he cites some striking sayings of Confucius and Mencius, of which he says:

"The voices which I have now sounded in my readers' ears are but isolated ejaculations and calls, heard and then silent in the pauses of the sounds which waft down to us the life and the thought of two thousand years. They are in the writer's estimation, with all their imperfections, and the imperfections and mistakes and omissions in the great body of history from which they are extracted, sufficient to sustain the contention that they are worth preserving."

He attributes to a great extent to the Chinese classics and their ethics, and to the memory and cult of Confucius, the wonderful stability of China, and he sees them being rapidly transplanted by an education without ethics, without subordination of pupil to master, of child to parent, of subject to sovereign, and, most serious of all, soaring in conceit above faith and worship of the Supreme. He will not be suspected by readers of this paper of supposing that ethics can find and save the lost soul, but he insists that it can show it in some sober manner how far it has wandered, and he deprecates the light-hearted jettisoning of so valuable a possession.

WITH CHRISTIAN RUSSIA. By R. S. Latimer. 12mo. 2s. 6d. net. Hodder & Stoughton, London, 1910.

The great Russian empire, with its millions of subjects, its Orthodox Church, its relentlessly autocratic government, and its methods of suppression of anything which tends to the mental and spiritual awakening and enfranchisement of its peoples, is always full of interest to outsiders. Stories of Russia are at all times certain of readers, and never more so than when they deal, as does this volume, with the inner life and work of the living Church in that land. The writer, in a series of well-written chapters, tells of the evangelical awakening which has for some years past been going on in the empire among

high and low alike. The work of Pastor Fetler, a young Russian of great zeal who has been much used among his countrymen, forms the chief topic, and gives one great cause for thankfulness that God is raising up such workers in a field so long considered as hopeless.

THE SIGNS OF THE TIMES. By Rev. I. M. Haldeman, D.D. 12mo, 455 pp. \$1.50 net. Charles C. Cook, New York, 1911.

Dr. Haldeman, the pastor of the first Baptist Church in New York City, is an earnest student of the Bible and of the times. While other Christian students may not always agree with him in his conclusions, they will always find his opinions clearly and forcefully expressed, and can take no exception to the earnest, Christian spirit and exalted ideals that the author upholds.

The present volume deals with the fulfilment of the prophecy of Christ respecting the signs to precede the last days—the spirit of war, the decay of faith, the manifestation of the power of sin, false miracles and false teachers. Dr. Haldeman shows the increase of armaments, the secularization of the Church, satanic temptations to doubt and pride, the destructive criticism in theological schools, the substitution of ethical culture and mental science for Christianity, the exaltation of human wisdom above divine revelation, the adoption of worldly and unrighteous standards in place of those of God, the false wonders of spiritism and science (falsely so-called), the increase of atheistic socialism, etc. Altogether, Dr. Haldeman makes a strong case and one worthy of prayerful study.

OUR DUTY TO INDIAN ILLITERATES. By Rev. J. Knowles. Pamphlet. Published by W. H. Christian, 1 Susan's Road, Eastbourne, England, 1910.

This is an appeal for the use of Romanic letters for Indian languages; 78,431,214 males and 88,487,203 females in India over the age of fifteen are illiterate. This is, of course, the greatest hindrance to the spread of the Gospel. It would be a much simpler process to teach them to read

and write the Romanic alphabet than the more complex Indian characters. There are more alphabets for India than for all the other languages of the world put together. Owing to the number and complexity of the vernacular script, it takes four or five years for adults to learn to read and write it, while the Romanic system can be mastered in one or two years. The time is coming when India will have a romanized alphabet. Why should it not be inaugurated to-day?

GOD'S FULL-ORBED GOSPEL. By Archibald G. Brown. 3s. 6d. H. R. Allenson, Ltd., London, 1911.

These sermons by the late pastor of Spurgeon's Tabernacle are in every way worthy to rank with their many predecessors from that famous pulpit. Full of true evangelicalism, unswervingly loyal to Scripture, simple in language and aptly illustrated with the right sort of illustration, they will be much valued, and can not fail to bring the light of the Gospel to the hearts of their readers. Mr. Brown preaches for conversions, and gets them; the sermons in this volume are all of a soul-winning character. They retain well their original force of appeal, and will be all the more highly valued now that Mr. Brown is relinquishing the pastorate of the most famous of London churches.

A PEACE SCOUT. By Irene H. Barnes. 12mo, 192 pp. 1s. 6d. Church Missionary Society, Salisbury Square, London. 1910.

The Boy Scout Movement is already producing its literature. It has grown to large proportions and has many valuable features and few of the objections found in the Boy's Brigade. Miss Barnes gives an interesting little story showing the working out of the Scout principles in boy life.

NEW BOOKS

THE AWAKENING OF INDIA. By J. Ramsay MacDonald, M.P. 12mo. \$1.50 net. Hodder & Stoughton, New York.

OUT OF RUSSIA. By Crittenden Marriott. Illustrated. \$1.25 net. J. B. Lippincott Co., Philadelphia.

THE CAPITALS OF CHINA. By William Edgar Geil. Illustrated, large 8vo, \$5.00 net. J. B. Lippincott Co., Philadelphia.

TWICE-BORN SOULS. Stories of Conversion. By Rev. Claud Field, M.A. 12mo, 90 pages. Chas. J. Thynne, London, Great Queen St., Kingsway, W. C.

WHO WOKE UP TURKEY? The Judgment of an Expert Newspaper Correspondent. A Letter of William E. Curtis to the *Chicago Record-Herald*. Pamphlet, 7 pages.

MISSIONARY EDUCATION IN INDIA. By Rev. Henry Huizinga, M.A., Ph.D. 138 pages. 45 cents in paper binding, 60 cents in cloth. The Literature Department. A.B.M.U., Ford Building, Boston, Mass.

STUDIES IN THE EVANGELIZATION OF SOUTH AFRICA. By G. B. A. Gerdener, M.A. 12mo, 212 pages. Longmans, Green & Co., New York and London, 1911.

ASPECTS OF ISLAM. By Duncan Black MacDonald, M. A., D. D. 12mo, 375 pages. \$1.50 net. Macmillan Company, New York. 1911.

THE FIJI OF TO-DAY. By John Wear Burton. 7s. 6d. net. Charles H. Kelly, London, 1911.

AMONG INDIAN RAJAS AND RYOTS. By Sir Andrew Fraser. Illustrated, 368 pages. 18s. net. Seeley, London, 1911.

INDIAN IDYLLS. By Anstice Abbott. Illustrated, 160 pages. 3s. 6d. net. Elliot Stock, London, 1911.

THE YELLOW AND DARK-SKINNED PEOPLE OF AFRICA, SOUTH OF THE ZAMBESI. A Description of the Bushmen, the Hottentots and particularly the Bantu. By G. M. Theal. 397 pages. 10s. 6d. Swan Sonnenschein, 1911.

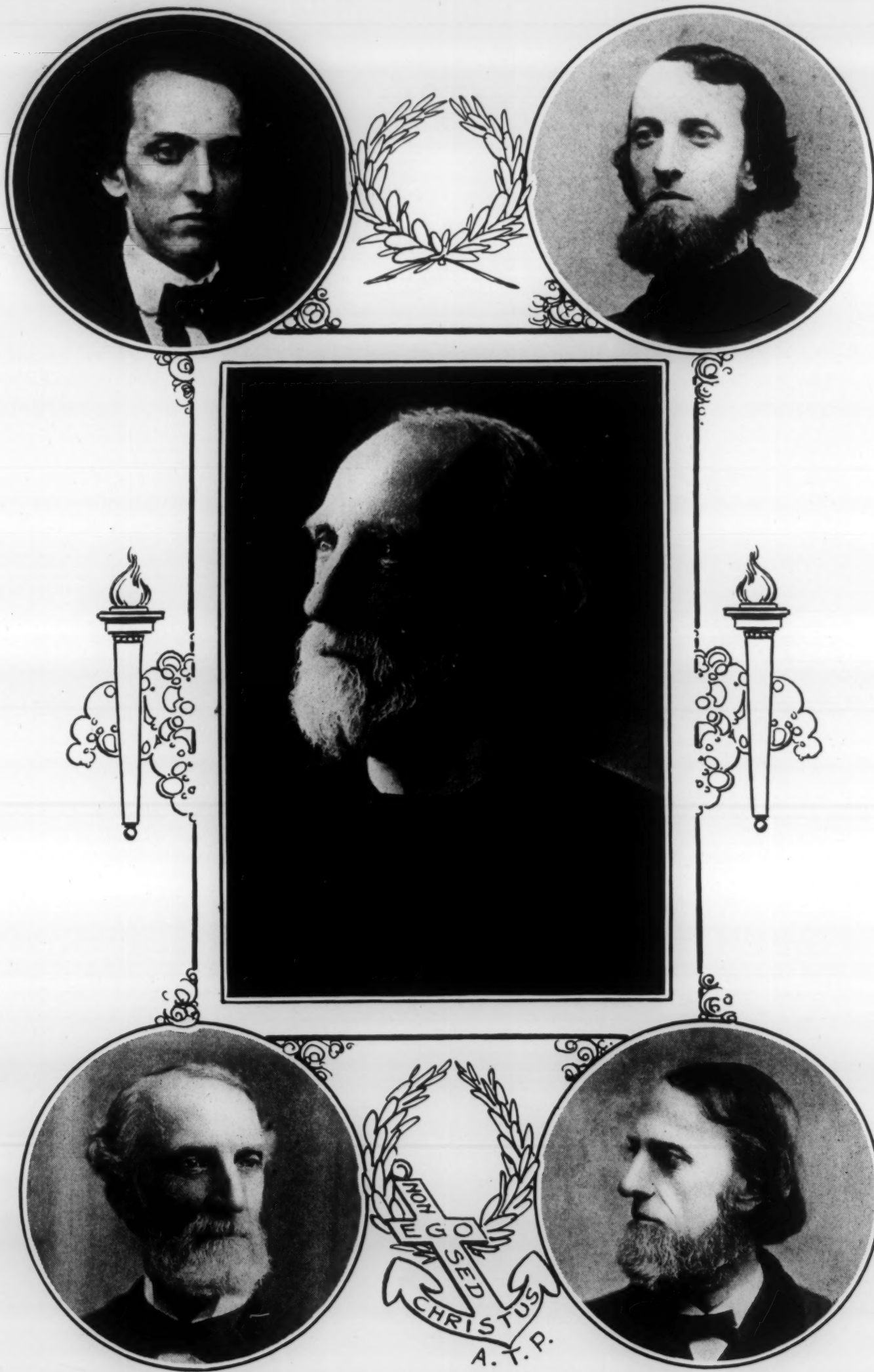
THE HISTORY OF THE BRITISH AND FOREIGN BIBLE SOCIETY. By W. Conton. Vols. 3, 4, and 5. 30s. Murray, London, 1911.

HALF A CENTURY IN CHINA. Recollections and Observations. By Archdeacon Moule. 7s. 6d. Hodder & Stoughton, London and New York, 1911.

ELEVEN ADDRESSES DELIVERED AT THE LONDON STUDENTS' MISSIONARY CONFERENCE. January 5th-7th, 1911. 109 pages. London Intercollegiate Christian Union, 88, Gower Street, London, W. C., 1911.

THE TRUTH ABOUT GOD. According to Reason and Revelation Compared with the Teachings of Paganism and with the Later Doctrines of Mormonism. Illustrated, pamphlet, 75 pages. Second edition. Utah Gospel Mission, Cleveland, Ohio, 1911.

THE JAWS OF DEATH. By Edwin J. Houston. 8vo, 395 pages. \$1.25. Griffith & Rowland Press, Philadelphia, 1911.



PORTRAITS OF THE LATE ARTHUR T. PIERSON, D.D.

In college days, at 18 years, 1855

In his first pastorate, at 27 years, 1864

His latest portrait at 72, 1909

In Philadelphia pastorate, at 54, 1891

In Detroit pastorate, at 43, 1880